



The Official Purim Haggada

Kollel Torah Mitzion

תשס"ח 2008



וכל המרבה לשתות יין ג'תיק
הרי זה משובח

The Purim Hagaddah

Featuring the commentary of the Moshav Leitzim

I. Introduction

The custom of the Purim feast is widespread among the Jews. But the original custom, as instituted by Mordechai, not only involved a festive meal, but an entire ceremony as well.

The Purim Seder, as it is known, is similar in nature to one most Jews know from Passover. Until about 100 years ago, the Purim Seder was observed by Jews all over the world. But then the custom died out, leaving the Seudah as its only remnant.

Recently, however, this lost custom has experienced a revival. Fortunately, all the laws, customs, songs and prayers of Purim Seder can still be found in the Purim Hagaddah, which had been lost, but just recently came to light.

II . The Seder Plate

The Seder plate contains the five foods most often used in Mishloach Manot. Their arrangement on the plate is as follows. Image of plate with: Gummy Worms / Jelly Fish, Loose Pretzels, Egozi Bar, Orange, small box of raisins).

Another custom for the arrangement of the Seder plate is as follows:

(Image of plate with: same as above plus Dipsy Doodles)

Some Rabbis permit the substitution of a Kit Kat for the Egozi bar.

The orange can be replaced by an apple or a kiwi b'sha'at ha'dchak.

III . Whiskey

At various points throughout the Seder, a total of ten shots of whiskey are consumed, representing the ten chapters of the Book of Esther. Ideally, one should use fine single malt. However, one may also be yotzei the mitzvah using a blended whiskey.

Some Rabbis also permit Jack Daniels. For those who cannot afford whiskey, lenient opinions exist permitting the use of various cheaper alcoholic beverages, from airplane whiskey to anti-freeze.

In such cases a rabbi should be consulted.

IV. Hamantashen

The mitzvah of eating hamantashen requires that hamantashen be placed on the table. Since, in the story of Purim, the Jews were saved by a woman, we use two hamantashen representing the two women who lived in the palace that are mentioned in the book of Esther, Vashti and Esther. The Beis Ha'Kisei requires a third hamantashen, representing Hagai, the eunuch.

The hamantashen should be filled with prune or poppy filling. In Eretz Yisrael, where prune filling is not readily available, chocolate spread may be substituted.

Differing opinions exist as to the required size of the hamantachen. All agree they must be the size of

Haman's ear, but halachik sources differ as to what size Haman's ears were. The Shulchan Aruch holds that Haman's ear was the same size as our ears today, and hence, each of the three sides of the triangular hamantashen must be 2 inches long. The Mishnah Berurah holds that Haman had especially large ears, and sets the length of each side of the hamantashen at 3 inches. The Chazon Ish holds that back in the third century B.C.E., peoples' ears actually reached all the way down to the floor, citing as proof the popular kids song "Do Your Ears Hang Low."

Thus, he holds that the hamantashen must be 6 feet long per side.



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סעודת פורים תשס"ח

The Seder

קידוש לפורים

יום הפורים, ויכלו המים מהארץ וכל צבאם: ויכל לוט
ביום הפורים כדו אשר שתה: וישתה ביום הפורים מכל כדיו
אשר שתה: ויברך את יום הפורים ויקדש אותו: כי בו שתה
מכל משקיו אשר בחר לשתות:

סברי סוררים ומורים ושיכורים

ברוך אתה מוכר פרי הגפן

ברוך אתה אשר מכר לנו מכל יין, והשקנו מכל דבש
והשכירנו בכוסותיו: ותתן לנו באהבה משקים לשמחה יין
ודבש לששון, את יום חג הפורים הזה זמן שכרותינו בארבעה
עשר לחודש אסור לשתיית מים, כי לנו מכרת ואותנו הרווית
מפרי כרמים, ומשקי כדוך בשמחה ובששון השכרתנו. ברוך
אתה מוכר משקים ומעדנים:

ברוך אתה שהשקנו והשכירנו והגמיאנו לזמן הזה.

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סעודת פורים תשס"ח

The day of Purim, the water from the land was ??? and all their legion. Lot finished on the day of purim the pitcher he drank. And he drank on purim from all the pitchers he drank from. He blessed the day of purim and he sanctified it. Because on it he drank from all the drinks he choose to drink.

By your leave, ????, ???gamblers?? and drunks. Blessed are you Hashem, who sells the fruit of the wine.

Blessed you are, who sold us all kinds of wine, and ???? from all honey, and got us drunk in our cups. And with love will give us drinks for gladness, wine and honey for joy, the day of Purim, the time of our drunkenness, on the fourteenth you can't drink water, because to us you sold, and us you ???? from the fruit of the vines. And the pitchers of drink in gladness and joy you ??? us.

Blessed you are, that you ??? and ??????????????????

הנני מוכן ומזומן לקיים מצות עשה כמו שכתוב
בהפטרה של הקידוש קלאב: "ושתיתם לכם ביום השבת
שבע עליות תמימות מיום הביאכם את ספר התורה עד
הדרשה של הרב".
וכל המרבה הרי זה משובח.

The first shot of whiskey is drunk.

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סעודת פורים תשס"ח

ורחץ

נטילת ידיים

Netilat Yadaim

The washing of the hands three times on the right and three times on the left. One should have in mind the drowning of the Egyptians at this time. (For those that it might remind of Pessach cleaning you may skip this part.)

שולחן עורך

The people of Israel have a custom that on Seudat Purim one fixes the awful sin of the ongoing waiting for a piece of Matza during the Passover "seder". Therefore the Rabbis ruled that on Purim one must eat right away.



יחזן

At this point, the Hamantashen are uncovered, and all the participants recite the following prayer together:

This is the triangular bread, which our forefathers ate in the land of Persia. Whoever comes to our door with mishloach manot, we will pass along the food that the person just before him brought to us.

Whoever comes to our door with mishloach manot, we will pretend that we aren't surprised, and had planned on giving to him all along. This year we had to use one of our floating holidays; next year may we be given the day off. This year we are home; next year may we be invited out.

At this point, the top hamantashen is broken down the middle. The bigger half is hidden somewhere in house; hopefully, it will be found by Passover.

מגיד

הנני מוכן ומזומן לקיים מצות עשה כמו שכתוב
בהפטרה של הקידוש קלאב: "ושתיתם לכם ביום השבת
שבע עליות תמימות מיום הביאכם את ספר התורה עד
הדרשה של הרב".
וכל המרבה הרי זה משובח.

The second shot of whiskey is drunk now.

The Torah speaks of four Bachurim:

- I. The Tzaddik,
- II. The Wild Party Animal
- III. The Shiduch Seeker
- IV. The Day-Dreamer



At this point in the Seder, the names of Haman's ten sons are recited. To pretend that we take no joy even in the destruction of our enemies, as each name is read, it is customary to dip one's little finger into the middle of the hamantashen, take out a small bit of filling, and wipe the filling on ones neck, symbolizing the fact that the sons were hung.

- 1) Parshendatah
- 2) Dalphon
- 3) Aspatah
- 4) Poratah
- 5) Adaliah
- 6) Aridatah
- 7) Parmashtah
- 8) Arisai
- 9) Aridai
- 10) Vaizatah



Rabbi Judah made up acronyms to remember the names:

PD"A PA"A PAA"V

What exactly is so clever about that? Nobody knows.

הנני מוכן ומזומן לקיים מצות עשה כמו שכתוב בהפטרה של הקידוש קלאב: "ושתיים לכם ביום השבת שבע עליות תמימות מיום הביאכם את ספר התורה עד הדרשה של הרב".
וכל המרבה הרי זה משובח.

The third and fourth shots of whiskey are now drunk.

Rabbi Akiva says: The Megillah speaks of the hanging of Haman's ten sons not once, but twice - once, when listing all the people killed by the Jews during the war, and the second time, when Esther asks the King to have them hanged. From this we see that Haman really had twenty sons.

Rabbi Tarphon says: The first time it mentions the hanging of Haman's sons, it lists the ten names; the second time it lists them as one unit, for a total

of eleven listings. If each listing represents ten sons, it can be inferred that Haman had 110 sons.

Rabbi Meir says: When the Megillah lists the names of Haman's sons, it precedes each name by the word 'and'. If each 'and' and each name each represent ten sons, it can be inferred that Haman had 200 sons, plus the ten mentioned again later on, for a total of 210 sons. Which explains why he was actually relieved when the King decided to have him hanged.

הנני מוכן ומזומן לקיים מצות עשה כמו שכתוב
בהפטרה של הקידוש קלאב: "ושיתם לכם ביום השבת
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הדרשה של הרב".
וכל המרבה הרי זה משובח.

The fifth shot of whiskey is now drunk.



What Would Have Been the Point?

If Vashti had been banished, but Esther had never become Queen

What Would Have Been the Point?

If Esther had become Queen but had not learned of Haman's plot

What Would Have Been the Point?

If Esther had learned of Haman's plot, but had not been granted an audience with the King

What Would Have Been the Point?

If Esther had been granted an audience with the King, but the King had not had trouble sleeping

What Would Have Been the Point?

If the King had had trouble sleeping, but had not read about Mordechai

What Would Have Been the Point?

If the King had read about Mordechai, but had not asked Haman to lead him around on a horse

What Would Have Been the Point?

If the King had asked Haman to lead Mordechai around on a horse, but had not gone to Esther's party

What Would Have Been the Point?

If the King had gone to Esther's party, but had not had Haman hanged

What Would Have Been the Point?

If the King had had Haman hanged, but had not made the Jews victorious over their enemies

What Would Have Been the Point?

But the Holy One, Blessed be He:

Had Vashti banished

Had Esther become Queen

Had Esther learn of Haman's plot

Had Esther granted an audience with the King

Had the King have trouble sleeping

Had him read about Mordechai

Had him ask Haman to lead Mordechai around on a horse

Had the King go to Esther's party

Had Haman hanged

And made the Jews victorious over their enemies,

Which was, after all, the whole point.

כמה מעלות טובות למקום עלינו

אילו נהרגה ושתי ולא מלכה המלכה אסתר תחיתה- **דיינו**

אילו מלכה אסתר ולא קראה את המן אל המשתה- **דיינו**

אילו קראה אסתר את המן ולא נדדה שנת המלך- **דיינו**

אילו נדדה שנת המלך ולא בא המן אל החצר - **דיינו**

אילו בא המן אל החצר ולא הרכיב את מרדכי על הסוס-

דיינו

אילו הרכיב את מרדכי ולא נפל על המיטה- **דיינו**

אילו נפל על המיטה ולא דיבר חרבונה - **דיינו**

אילו דיבר חרבונה ולא ניתלו בני המן עם אביהם- **דיינו**

אילו ניתן רכושם למרדכי ולא נעש(ת) נקמה בשונאים-

דיינו

אילו נעש(ת) נקמה בשונאים ולא נקבעו ימי פורים- **דיינו**

אילו נקבעו ימי פורים ולא נצטוונו לעשות משתה ושמחה-

דיינו

הנני מוכן ומזומן לקיים מצות עשה כמו שכתוב
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הדרשה של הרב".
וכל המרבה הרי זה משובח.

The sixth shot of whiskey is now drunk.

מוציא-מצה

The hamantashen are now eaten. Take the whole
hamantashen, plus the broken half, in one hand and recite
the blessing:

Blessed art thou, our G-d, who hath commanded
us on the mitzvah of eating hamantashen

The hamantashen should now be stuffed down
ones throat within the allotted time of 22 seconds.

We now take the orange from the Seder plate, a
bit of hamantashen filling, and some tequila and say:

כורך

In remembrance of the holy temple, we do as Hillel did in the temple times.

Thus would Hillel do:

He would suck on the orange, lick some hamantashen filling off the back of his fist, and take a shot of tequila, in order to fulfill what is written: "'Sof ma'a'seh b'machshavah techilla' - do not read 'techilla', but rather 'tequila'."

הלל

By the time the meal is over, one has probably lost count of how many shots of whiskey have been drunk. One should now drink the remaining shots of whiskey freely.

הנני מוכן ומזומן לקיים מצות עשה כמו שכתוב בהפטרה של הקידוש קלאב: "ושתיתם לכם ביום השבת שבע עליות תמימות מיום הביאכם את ספר התורה עד הדרשה של הרב".

Traditional hymn

The traditional hymn "One hundred bottles of beer on the wall" is now sung.

This hymn dates back to Babylon during the Amoraic period, where it was composed by a group of rabbis who stayed a bit too late in the bait midrash one night.

One hundred bottles of beer on the wall

One hundred bottles of beer

Take one down, pass it around

Ninety-nine bottles of beer on the wall

Ninety-nine bottles of beer on the wall

Ninety-nine bottles of beer

Take one down, pass it around

Ninety-eight bottles of beer on the wall

(Continue until no more bottles of beer remain on the wall)

מצוות עדלאידע

Now, to fulfill the mitzvah of "ad d'lo yadah," we sing the following song:

Who knows Haman?

I know Haman!

Haman was the one who adopted Esther.

Or was that Mordechai?

One little paper

Having now come to the end of the Seder, the song "One Little Paper" is sung.

This song was written by Rabbi Shmuel of Chelm, in the late 18th century. The commentators tell us that the paper symbolizes the Jews, known as "The People of the Book", the scissors symbolize Haman, who was a barber by profession, and the rock symbolizes G-d, who is known by the nickname "Tzur Yisrael" (The Rock of Israel)

One little paper, one little paper

That Father bought for two zloti

One little paper, one little paper

And then came the scissors and cut the paper

That Father bought for two zloti

One little paper, one little paper

And then came the rock and jammed the scissors

That cut the paper

That Father bought for two zloti

One little paper, one little paper

And then came the paper and covered up the rock

That jammed the scissors, that cut the paper

That Father bought for two zloti

One little paper, one little paper

And then came the scissors and cut the paper

That covered the rock, that jammed the scissors

That cut the paper

That Father bought for two zloti

One little paper, one little paper

And then came the rock and jammed the scissors
That cut the paper, that covered the rock
That jammed the scissors, that cut the paper
That Father bought for two zloti
One little paper, one little paper

And then came the paper and covered up the rock
That jammed the scissors, that cut the paper
That covered the rock, that jammed the scissors
That cut the paper
That Father bought for two zloti
One little paper, one little paper

And then came the scissors and cut the paper
That covered the rock, that jammed the scissors
That cut the paper, that covered the rock
That jammed the scissors, that cut the paper
That Father bought for two zloti
One little paper, one little paper

(Continue forever, or until the Messiah comes and reveals
the ending)

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סעודת פורים תשס"ח

Some now have the custom to read The Book of Esther throughout the night. Others have the custom to sit back and do shots of Jagermeister.

Still others have the custom to read the Book of Esther while doing shots of Jagermeister.

PURIM DANCE

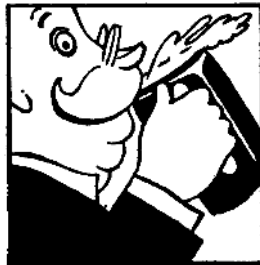


נרצה

חסל סידור פורים כהלכתו, ככל משפטו וחוקתו,
כאשר זכינו לשתות בראשיתו, כן נזכה לשתות באחריתו, בין
ארור המן לברוך מרדכי לא ידענו, ושם חרבונא לטוב זכרנו,
לכן עשינו כאשר נצטוונו, הנה שיכרנו איתנו ופעולתנו נכרת
על פנינו.

Ended is the Purim seder according to custom,
statue and law. as we were worthy to drink at it's start,
shall we be worth to drink at it's end. Between damed
Haman and Blessed Mordechai we could not distinguish,
and the name of Harvonah we remembered for good.
Therefore we did as we were commanded, here our drunk
are with us, and our actions visible on our faces.

שרים: "לשנה הבאה נשתה כפליים"



Preparing for Shabbat

רמב"ם הלכות שבת פרק ל

ארבעה דברים נאמרו בשבת שנים מן התורה ושנים מדברי סופרים והן מפורשין על ידי הנביאים, שבתורה זכור ושמור, ושנתפרשו על ידי הנביאים כבוד ועונג שנאמר +ישעיהו נ"ח+ וקראת לשבת עונג ולקדוש ה' מכובד.

איזהו כבוד זה שאמרו חכמים שמצוה על אדם לרחוץ פניו ידיו ורגליו בחמין בערב שבת מפני כבוד השבת א ומתעטף בציצית ויושב בכובד ראש מיחל להקבלת פני השבת כמו שהוא יוצא לקראת המלך, וחכמים הראשונים היו מקבצין תלמידיהן בערב שבת ומתעטפים ואומרים בואו ונצא לקראת שבת המלך.

ספר אבודרהם

ואמר הטעם במדרש משל לכלה ומלכה שמלויין אותה בשירות ותשבחות ושבת מלכה [וכלה] כדאמרינן בפרק כל כתבי הקדש ובא ונצא לקראת שבת מלכתא. בואי כלה בואי כלה. ואנו מלויין כך השבת בשירות ותשבחות ודכותה אמרינן בבראשית רבה ויכל אלהים ביום השביעי אמר הקב"ה בואו ואמרו שירה פנים חדשות באו לכאן כלומר בהכנסת הכלה שבאה מחדש.

בואו ונצא לקראת שבת המלכה

Please move your chair to the middle of the room
where we will make a circle.

הדלקת נרות

ברוך אתה ה' אלוהינו מלך העולם שר קדשנו
במצותיו וצונו להדליק נר של שבת.

*Barukh atah Adonai Eloheinu, melekh ha'olam, asher
kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel Shabbat*

יהי רצונם לפניך, ה' אלקי אלקי ישראל, שתחונן
אותי (ואת בעלי) ואת כל קרובי, ותתן לנו ולכל
יש ראל חיים טובים וארוכים, ותזכרנו בזכרון טובה
וברכה, ותפקדנו בפקדת ישועה ורחמים, ותשכן
שכינתך בינינו, וזכנו לגדל בנים ובני בנים חכמים
ונבונים אוהבי ה', יראי אלקים אגשי אמת זרע
קדש, בה' דבקים, ומאירים את העולם בתורה
ובמעשים טובים ובכלמלאכת עבודת הבורא, אנא,
שמע את תחנוני בזכות שרה ורבקה רחל ולאה
אמותינו, והאר נרנו של איכבה לעולם ועד, והאר
פנינו ונושעה, אמן.

קידוש לשבת

ויהי ערב ויהי בוקר

יום השישי. ויכלו השמים והארץ וכל צבאם. ויכל אלוקים ביום השביעי מלאכתו אשר עשה, וישבת ביום השביעי מכל מלאכתו אשר עשה. ויברך אלוקים את יום השביעי ויקדש אותו, כי בו שבת מכל מלאכתו אשר ברא אלוקים לעשות. סברי מרנן ורבנן ורבותי:

ברוך אתה ה' אלוקינו מלך העולם בורא פרי הגפן.

ברוך אתה ה' אלוקינו מלך העולם, אשר קידשנו במצוותיו ורצה בנו, ושבת קדשו באהבה וברצון הנחילנו, זיכרון למעשה בראשית. כי הוא יום תחילה למקראי קודש, זכר ליציאת מצרים. כי בנו בחרת, ואותנו קידשת, מכול העמים. ושבת קדשך באהבה וברצון הנחלתנו. ברוך אתה ה' מקדש השבת.



The laws of Seudat Purim that falls on Friday 2008

1. It is proper to pray Minchah before the Purim meal. (Shulchan Arukh Orach Chaim [OC] 695:2)
2. In the Minchah before the Purim meal, we add “Al Hanissim”, like in all the prayers of Purim. (ibid. 693:2)
3. It is a mitzvah to, ideally speaking, eat bread as part of the Purim meal. (Sha'arei Teshuvah, OC 695:1)
4. Even before sunset, as long as there are fewer than an 1.25 solar hours before the end of the day (e.g. this year at 6:00 p.m.), the ladies can accept the sanctity of Sabbath by lighting candles and the gentlemen by reciting “A melodious song for the day of Sabbath” (Psalm 92). At this point the Sabbath has commenced for them and they are prohibited to eat or drink anything until they perform Kiddush. (OC 271:4 with Mishnah Berurah)
5. A lady who is weak or nursing and who, accordingly, is unable to wait before Kiddush until she eats or drinks may stipulate at the time of candle lighting that she is not accepting upon herself the sanctity of the Sabbath until a moment before actual sunset. As such, she will be

permitted to eat and drink until a moment before actual sunset. (Shemirat Shabbat Kehilkhatah 43:47)

6. Even though throughout the year it is prohibited to pray when one is halakhically considered to be intoxicated, i.e. when one has consumed the volume of a revi'it (= 10.8 cubic thumb-widths) of wine, R. Abraham Isaac Hakohen Kook proposes that Purim is an exception, because the mitzvah of eating a Purim meal includes a requirement to imbibe a revi'it of wine. Therefore, so long as one is capable of speaking before the King with reverence, one may pray the Sabbath evening prayers in the immediate aftermath of the Purim meal. (Olat Re'iyah, pp. 440-441)

7. The Sabbath evening prayers are recited in the absence of "Al Hanissim". (OC 693:2) However, if one inadvertently recited "Al Hanissim", it is not considered an interruption and his prayer is acceptable post facto, since it is Shushan Purim.

8. Prior to Kiddush, all the bread presently situated on the table are covered, and two new loaves of bread are brought to the table for the purpose of Lechem Mishneh.

These new loaves are also covered. (Arukh Hashulchan 271:13)

9. All who have drunk wine as part of the Purim meal omit the “Borei Peri Hagafen” benediction in the Kiddush [since it has already been recited in the context of the Purim meal]. (OC 271:4) Thus, they recite “Va’yikhulu”, “Savri Maranan”, and then immediately proceed to “Barukh... Asher Kideshanu Bimitzvotav etc.”

10. After reciting the Kiddush, one drinks the wine in the Kiddush goblet, uncovers the Lechem Mishneh, and partakes of the bread without reciting the “Hamotzi” benediction [since it has already been recited in the context of the Purim meal]. (Mishnah Berurah to OC 271, se’if kattan no. 18)

11. Ideally, one should consume a chicken egg’s volume of bread from the Lechem Mishneh. At the very least, one must consume an olive’s volume (Mishnah Berurah to OC 291, se’if kattan no. 2)

12. In the Birkat Hamazon, one mentions “Retzeh” – as one always does on the Sabbath – but not “Al Hanissim”. (Mishnah Berurah to OC 695, se’if kattan no. 15) Here,

too, if one inadvertently recited “Al Hanissim”, it is not considered an interruption and his Birkat Hamazon is acceptable post facto, since it is Shushan Purim.

13. After the Birkat Hamazon, one needs to recite the evening Shema again, since the evening Shema was previously recited prior to the emergence of the stars. (OC 235:1) Under such circumstances, it is proper to recite all three paragraphs of the Shema. If this is impossible, one must at least recite the first two paragraphs. (Mishnah Berurah, se’if kattan no. 11)



4:15	Mincha	מנחה	
4:45	Purim Kiddush	קידוש לפורים	لسان العرب
4:50	Seuda	סעודת פורים	لسان العرب هو
5:20	Reading the Purim Hagadah	קריאת ההגדה לפורים	أشمل معاجم اللغة العربية
6:00	Welcoming Shabbat	"לקראת שבת"	وأكبرها، قام ابن منظور بجمع مادته
6:15	Candle Lighting Kabalat Shabbat	הדלקת נרות קבלת שבת	من خمسة مصادر وهي:
	Ma'ariv	ערבית	○ تهذيب اللغة
7:15	Kiddush Shabbat Meal	קידוש של שבת סעודת שבת	للأزهري ○ المحكم لابن
	Birkat Hamazon	ברכת המזון	سيده