

## *Michayev Inish Livsumei Befuraiya Ad Delo Yada ...*

### A Closer Look at Drinking on Purim

#### Megillah 7b

Drunkenness is condemned, forbidden, and admonished against – to varying degrees – in the Torah, Prophets, Writings, Talmud, and Jewish ethical literature. Intoxication can lead to loss of self-control, alcohol addiction, transgression, weakened morality, and crime.

With this in mind we are surprised to read an offbeat line in the Talmud (Megillah 7b), where **Rava tells us: “A person is obligated to drink on Purim until he cannot distinguish between ‘cursed be Haman’ and ‘blessed be Mordechai.’”** This cryptic line is followed by an even more eyebrow-raising anecdote about Rabbah and Rabbi Zeira, two sages who had experienced an unusual, and controversial, Purim feast.

In this *Thinking Gemara* shiur we will attempt – through the eyes of generations of Jewish thinkers and halachic authorities – to figure out what the Talmud is trying to teach us in this puzzling passage. Our quest will demand a thorough examination of the halachic sources that deal with drinking on Purim.

This class will address the following questions:

---

#### KEY QUESTIONS

- How does the function of drinking on Purim contrast with its function on other Jewish holidays?
- What does Rava mean by “until he cannot distinguish between ‘cursed be Haman’ and ‘blessed be Mordechai’”?
- What are the halachic guidelines for drinking on Purim?
- What is the underlying meaning behind drinking on Purim?

---

**CLASS  
OUTLINE****Introduction: Drink Until You Drop?****Section I. The Problem with Rava's Statement – The Duality of Wine****Section II. How Much Should You Drink on Purim?**

**Part A.** It is *Prohibited* to Get Drunk

**Part B.** It is *Permitted* (and on Purim Obligatory) to Get Drunk

**Part C.** How Much Should One Drink?

**Part D.** What Is the Halachah?

**Section III. When and What Should You Drink on Purim?**

**Part A.** When Should You Drink on Purim?

**Part B.** What Should You Drink on Purim?

**Section IV. Insights into Why We Drink on Purim**

**Part A.** Why is Drinking on Purim Different from Other Festivals?

**Part B.** Demonstrating our Dependence on God

**Part C.** Creating Jewish Unity

**Part D.** Revealing Inner Secrets

**Part E.** Getting High from the Day of Purim Itself!

**Note:** This shiur is not intended as a source of practical *halachic* (legal) rulings. For matters of halachah, please consult a qualified *posek* (rabbi).



## INTRODUCTION Drink Until You Drop?

*When Rabbi Simcha Finebloom opened the door to welcome the beaming group of students from his weekly campus Talmud class to join his family for the Purim seuda (dinner), he was stunned. Not because they actually showed up, but by the massive quantity of wines, whiskey, and beer that lined his sidewalk, followed by a stack of sleeping bags. “We took you seriously Rabbi,” called out Michael holding up two bottles of wine, “when you said we should drink until we fall asleep. We understood that means drinking until we pass out!” Rabbi Finebloom sprung into action. “Hey guys, perfect timing, let me give you a hand – I mean a hand truck – let’s move the bottles into the living room and have that Talmud class I promised on drinking on Purim, while my wife finishes cooking the Purim banquet!”*

There is certainly much hype and excitement about drinking on Purim. It is important to temper the exuberance by gaining clarity into how much, what and why we drink on Purim. Let’s join Rabbi Finebloom’s shiur...

## SECTION I The Problem with Rava’s Statement – The Duality of Wine

### 1. Maharal, Chiddushei Aggadot Vol. III, Sanhedrin 70a, pp. 168-169

Wine is not part of this world, for wine has a Divine aspect to it, in that it “gladdens God and man” (Shoftim/Judges 9:13). This can be understood by noting that wine comes from the inner part of a grape, which is hidden. This indicates that wine comes from a hidden place [and has a spiritual aspect] that is not part of the visible world...

All things that are powerful and possess a Divine aspect can be used correctly to acquire a spiritual ascent; however, one who uses them incorrectly acquires a form of death...When one drinks wine correctly, he is made sharp and given Divine wisdom. But if one drinks to fulfill his base desires, and becomes drunk, he brings upon himself death and mourning.

פירוש היין אינו ראוי לעולם הזה,  
כי היין יש בו ענין אלקי שהרי  
הוא משמח אלקים ואנשים.  
ודבר זה יכול האדם לדעת ולהבין  
שהוא יוצא מן פנימית הענב  
שהוא נסתר, מורה על שהיין יש  
לו מקום נסתר אינו מן העולם  
בגולה....

... וכל דבר שהוא חשוב ויש בו  
ענין אלקי אם ישתמש בו פראוי  
קונה ע"י זה מעלה, ואם אינו  
משתמש בו פראוי קונה ע"י זה  
מיתה... וכן באשר ישתה היין  
פראוי מפקח אותו ונותן לו  
השכל העליון, ואם אינו כן רק  
ששותה אותו לתאוותו ויישתכר  
מביא לו יללה ומיתה.

### 2. Ramban (Nachmanides), Commentary on Bereishit (Genesis) 9:26

The Noach wine episode was written in the Torah because it contains a warning more powerful than the passage of the Nazirite (Bamidbar/Numbers

ונכתב ענין היין בנח כי יש בו  
אזהרה ממנו יותר מפרשת  
נזירות, כי הצדיק תמים אשר

6:1-21). Even Noach, the pure tzaddik (righteous man) who saved the whole world through his righteousness, was led astray through wine. It brought disgrace upon him and a curse to his offspring.

צָדִיקוֹ הַצֵּיל כָּל הָעוֹלָם, גַּם אוֹתוֹ  
הִחְטִיא הַיַּיִן וְהֵבִיא אוֹתוֹ לַיָּדֵי  
בְּזֵיוֹן וְקָלֶלֶת זָרְעוֹ:

### 3. Rashi's Commentary on Bamidbar 6:2

Why is the section dealing with the Nazirite juxtaposed to the section of the adulterous woman? To tell us that whoever sees an adulteress in her disgrace should vow to abstain from wine, for it leads to adultery (Sotah 2a).

לָמָּה נִסְמְכָה פְּרֻשֵׁת נָזִיר  
לְפָרֻשֶׁת סוֹטָה? לֹא מֵרָגֶל לְךָ שֶׁכָּל  
הַרְוָאָה סוֹטָה בְּקִלְקוּלָהּ יִזְרֵר  
עֲצָמוֹ מִן הַיַּיִן שֶׁהוּא מְבִיא לַיָּדֵי  
נִיאוּף (סוֹטָה ב.):

### 4. Rashi's Commentary on Bamidbar 6:11

For he did not take precautions against becoming defiled by the dead. Rabbi Elazar Hakappar says: **He afflicted himself by abstaining from wine** [thereby sinning against his own body, which is the literal translation of the words *asher chata al nefesh*] (based on Nazir 19a and other sources).

מֵאַשְׁרַח חֲטָא עַל הַנֶּפֶשׁ - שְׁלֵא  
נִזְהַר מִטְּמֵאֵת הַמֵּת. רַבִּי אֶלְעָזָר  
הַקַּפָּר אָמַר שֶׁצָּעַר עֲצָמוֹ מִן  
הַיַּיִן:

### 5. Megillah 7b

Rava said: A person is obligated to get drunk (Rashi – the Aramaic word *livsumei* means to get drunk on wine) on Purim until he cannot distinguish between “cursed be Haman” and “blessed be Mordechai.”

אָמַר רַבָּא: מִיחַיִּיב אֵינִישׁ  
לְבִסוּמֵי (רש"י - לְהַשְׁתַּכֵּר  
בַּיַּיִן) בְּפִנְיָא עַד דְּלֵא יָדַע בֵּין  
אָרוּר הָמָן לְבָרוּךְ מֹרְדֵכָי.

### Rabbah and Rabbi Zeira's Purim Feast

#### 6. Megillah 7b

Rabbah and Rabbi Zeira made a Purim feast together. They drank, whereupon Rabbah arose and killed [lit. slaughtered] Rabbi Zeira. The next day, Rabbah pleaded for Divine mercy, and thereby brought Rabbi Zeira back to life. The next year, Rabbah said to Rabbi Zeira, “Come, let's make a Purim feast together.” Rabbi Zeira said, “Miracles do not happen all the time.”

רַבָּה וְרַבִּי זֵירָא עָבְדוּ סְעוּדַת  
פּוּרִים בְּהַדְּדֵי הַדְּדֵי, אֵיבְסוּם,  
קָם רַבָּה שְׁחִטִּיה לְרַבִּי זֵירָא.  
לְמַחֲרָ בְּעֵי רַחֲמֵי וְאַחֲיִיה. לְשָׁנָה  
אָמַר לֵיהּ: נִיתֵי מַר וְנַעֲבִיד  
סְעוּדַת פּוּרִים בְּהַדְּדֵי הַדְּדֵי!  
- אָמַר לֵיהּ: לֹא בְּכָל שְׁעָתָא  
וְשְׁעָתָא מִתְרַחֵשׁ נִיסָא.

## 7. Maharsha, Megillah 7b

“Rabbah arose and killed [lit. slaughtered] Rabbi Zeira” – it is unthinkable to explain this passage literally. Rather, the meaning is it was “as if he killed him,” i.e. Rabbah gave him wine and forced him [perhaps this means that he convinced him of the obligation] to drink too much until Rabbi Zeira fell ill and was in danger of dying. Thus, the Talmud employs the term “slaughtering,” for drinking wine is done via the throat, which is the place of slaughtering ... and Rabbah prayed that Rabbi Zeira would not die from this illness. And we find that the term “bring back to life” is a substitute for “heal.”

קם רבָּה שְׁחַטִּיה לְרַבִּי זֵירָא  
וְכוּ. דְּבַר תְּמוּנָה הוּא לְפָרְשׁוֹ  
כְּפִשְׁטִיָּה, וְנִרְאָה דְרַצוֹנּוֹ לֹאמַר  
כְּעֵין שְׁחַטִּיה, דְּאִגְבְּרִיה חֲמַרָּא  
וְכַפִּיָּה לְשִׁתּוֹת יוֹתֵר מִדְּאֵי עַד  
שְׁחָלָה וְנֹטָה לְמוֹת, וְלִכְךָ נִקְטִיָּה  
בְּלִשׁוֹן שְׁחִיטָה דְשִׁתִּית הַיִּין  
נִקְרָא עַל שֵׁם הַגְּרוֹן מְקוֹם  
שְׁחִיטָה ... וְקָאמְרִי דְהִתְפַּלֵּל  
עָלָיו שְׁלֵא יָמוּת מִחוּלֵי זֶה עַד  
שְׁנַתְרַפָּא, וְחִי, וּמְצִינּוּ בְּמִקְרָא  
וּבִתְלִמוּד לְשׁוֹן חֵי מְלִשׁוֹן  
רְפוּאָה:

## SECTION II How Much Should You Drink on Purim?

### Part A. It Is Forbidden to Get Drunk

#### 8. Baal Hamaor on the Rif, Megillah 3b (pages of the Rif)

Rabbah [Rabbah, not Rava, in the version of the Baal Hamaor] said: A person is obligated to get drunk on Purim...Rav Ephraim, of blessed memory, wrote that based on the episode that follows, where Rabbah got up and slaughtered Rabbi Zeira, and the following year Rabbah suggested that they make another Purim feast together (whose offer was then declined by Rabbi Zeira)...Rabbah’s statement was rejected from the halachah. It is therefore improper to get drunk on Purim.

אָמַר רַבָּה חֲיִיב אֵינִישׁ  
לְבִסּוּמֵי בְּפוּרִיָּא כּוּ כְּתַב  
הַרְבַּ אֶפְרַיִם ז"ל מֵהָהוּא  
עוֹבְדָא דְקָם רַבָּה שְׁחַטִּיה  
לְרַבִּי זֵירָא לְשָׁנָה אָמַר לִיה  
תָּא נַעֲבִיד כּוּ אֵידְחִי לִיה  
מִמְרָא דְרַבָּה וְלִית הַלְקָתָא  
כְּפוּתִיָּה וְלֹא שְׁפִיר דְמִי  
לְמַעַבְדַּד הַכִּי.

#### 9. Beit Yosef Orach Chaim 695 “Katuv Be’Orchot Chaim”

The Orchot Chaim (Laws of Purim 38) writes that when [Rava] said, “One is obligated to ‘get drunk’ on Purim,” he did not mean that one should drink to the point of inebriation, for getting drunk is absolutely forbidden! In fact, there is no greater transgression than getting drunk, for it leads to forbidden sexual relationships, bloodshed and other transgressions.

כְּתוּב בְּאֶרְחוֹת חַיִּים (הַלְכוֹת  
פוּרִים אוֹת לַח) חֲיִיב אֵינִישׁ  
לְבִסּוּמֵי בְּפוּרִיָּא לֹא שְׂיִשְׁתַּכַּר  
שֶׁהַשְׂכָּרוֹת אִיסוּר גְּמוּר וְאִין  
לָךְ עֲבִירָה גְדוֹלָה מִזֹּו שֶׁהוּא  
גוֹרֵם לְגִלוּי עֲרִיּוֹת וּשְׁפִיכוֹת  
דְּמִים וְכַמָּה עֲבִירוֹת זוּלָתָן.

## 10. Meiri, Beit Ha-bechirah, Megillah 7b

One is obligated to be extremely joyous on this day (Purim), and enjoy feasting and drinking, to the point where he lacks nothing. However, we are not commanded to get drunk and demean ourselves during the festivities. We are not instructed to experience a hollow, frivolous joy, but rather to enjoy a meaningful happiness that leads to love of God and appreciation for the Purim miracles that God orchestrated for us. As for the Talmud's instruction to drink "until he cannot distinguish between 'cursed be Haman' and 'blessed be Mordechai'" – some of the great scholars have already pointed out that the incident [of Rabbah and Rabbi Zeira] cited in proximity, where "Rabbah got up and slaughtered Rabbi Zeira" indicates the Talmud's rejection of Rava's law.

חַיִּיב אָדָם לְהִרְבוֹת בְּשִׂמְחָה  
בַּיּוֹם זֶה וּבְאַכִּילָהּ וּבְשִׂתְיָהּ עַד  
שֶׁלֹּא יִחְסַר שׁוֹם דְּבָר. וּמִכָּל  
מָקוֹם אֵין אָנוּ מְצִוִּין לְהִשְׁתַּכַּר  
וּלְהִפְחִית עֲצָמֵנוּ מִתּוֹךְ  
הַשִּׂמְחָה. לֹשֶׁלֹּא נִצְטוּיֵנוּ עַל  
שִׂמְחָה שֶׁל הוֹלָלוֹת וְשֶׁל שְׁטוּת,  
אֲלֵא בְּשִׂמְחָה שֶׁל תְּעֻנּוּג שְׁנִגְיַע  
מִתּוֹכָהּ לְאַהֲבַת הַשֵּׁם וְהוֹדָאָה  
עַל הַנְּסִים שֶׁעָשָׂה לָנוּ. וּמָה  
שֶׁאָמַר בְּאֵן "עַד דְּלֹא יֵדַע בֵּין  
אֲרוּר הַמֶּן לְבְרוּךְ מְרֻדֵי", כְּבָר  
פָּרְשׁוּ קִצְת גְּאוּנִים שֶׁמִּמָּה  
שֶׁהִזְכִּיר אַחֲרָיו "קָם רַבָּא  
שִׁחַטִּיה לְרַבִּי זִירָא", נִדְּחוּ כָּל  
אוֹתָם הַדְּבָרִים.

## Part B. It is Permitted (and on Purim Obligatory) to Get Drunk

### 11. Bereishit 43:33-34

They sat before him, the firstborn according to his birthright and the youngest according to his youth. And the men looked at one another in amazement. Portions were taken to them from Joseph's table, and Benjamin's portion was five times as much as any of theirs. And they drank, and became intoxicated with him.

וַיֵּשְׁבוּ לִפְנֵי הַבָּכֹר כְּבִכְרָתוֹ וְהַצְעִיר  
כְּצַעֲרָתוֹ וַיִּתְמָהוּ הָאֲנָשִׁים אִישׁ אֶל  
רֵעֵהוּ:  
וַיֵּשְׂא מִשָּׂאת מֵאֵת פְּנֵי אֱלֹהִים וַתִּרְבַּ  
מִשָּׂאת בְּנֵימֹן מִמִּשָּׂאת כָּלֶם חֲמִשׁ  
יְדוֹת וַיִּשְׁכְּרוּ וַיִּשְׁכְּרוּ עִמּוֹ:

### 12. Shabbat 66b

Rav Hama b. Guria said: One may rub in oil and salt on the Sabbath. Like Rav Huna at Rav's academy, and Rav at R. Hiyya's, and R. Hiyya at Rabbi's – when they felt the effect of the wine they would bring oil and salt and rub into the palms of their hands and the instep of their feet and say: "Just as this oil is becoming clear, so let so-and-so's wine become clear."

אמר רב חמא בר גוריא מותר לסוך  
שמן ומלח בשבת. כי הא דרב הונא  
מבי רב ורב מבי רבי חייא ורבי  
חייא מבי רבי כי הוו מיבסמי מייתי  
משחא ומילחא ושייפי להו לגוייתא  
דידיהו וגוייתא דכרעייהו ואמרי כי  
היכי דציל הא מישחא ליציל חמריה  
דפלניא בר פלניא:

### 13. Mishnah Berurah 99:11

This halachah applies until a person has reached the level of “the drunkenness of Lot.” At this level, he is considered as though he has entirely lost his mind, and is exempt from all mitzvot. Therefore, if he recited [the Shema] or blessings in such a state of mind, he does not fulfill his obligation, because under such circumstances he is exempt. He must therefore recite [Shema] and the blessings again, later on.

וכ"ז כשלא הגיע לשכרותו של לוט דאל"ה כשוטה יחשב לגמרי לכו"ע ופטור אז מכל המצוות ע"כ אפילו בדיעבד אם קרא אז ובירך לא מיפטור בכך שהרי פטור היה באותה שעה וחייב אח"כ לחזור ולקרוא ולברך.

### 14. Rabbi Yehoshua Pfeffer, To Drink or Not to Drink? [dinonline.org/2010/10/07/to-drink-or-not-to-drink](http://dinonline.org/2010/10/07/to-drink-or-not-to-drink).

It appears that the Orchot Chaim made his comment specifically with regard to this level of getting drunk, whereby a person denies his own consciousness and mind. Concerning the “drunkenness of Lot” (which refers at the very least to a level of “very drunk”) the Orchot Chaim rules that willfully entering the condition is a heinous crime.

In this light, there is no longer any question on the Orchot Chaim from instances recorded in Scripture and in the writings of Chazal in which great and righteous leaders became drunk. The drunkenness mentioned by the Gemara (Shabbat 66b) does not refer to the “drunkenness of Lot” – had the disciples become drunk to such a degree, it would have been difficult for them to take the prescribed antidote. The same is surely true of the *shevatim* [tribes], and of other instances where drunkenness is mentioned with regard to distinguished individuals. The contradiction with the ruling of Orchot Chaim is thus resolved.

Indeed, Rav Leib Mintzberg (Torati Bekirbam, Vol. 1, p. 242) has written that it is certainly forbidden to willfully enter a level of “the drunkenness of Lot,” whereby he entirely loses the Divine Image in which man was created.

Although the Shulchan Aruch (Orach Chaim 695:2) does not mention this prohibition (though he cites it in Beit Yosef), and quotes the obligation of becoming drunk on Purim without qualification, the intention is certainly not to reach the “drunkenness of Lot,” but only to reach the level of *shikor*.

## Part C. How Much Should One Drink?

### 15. Rambam (Maimonides), Mishneh Torah, Hilchot Megillah ve'Chanukah 2:15

What is the obligation of this [Purim] feast? It is that a person should eat meat and prepare as nice a meal as he is able to. He should also **drink wine until he becomes drunk and falls asleep** out of drunkenness.

פיצד חובת סעודה זו שיאכל בשר ויתקן סעודה נאה כפי אשר תמצא ידו ושותה יין עד שישתכר וירדם בשכרות.

**16. Mahari Brin (quoted in the Darche Moshe Orach Chaim 695)**

The Mahari Brin wrote that this (drink until you do not know) means that you get drunk and fall asleep and thereby do not know the difference between cursed is Haman [and blessed is Mordechai]. This also seems to be what the Rambam holds.

ומהר"י ברין פתב דרוצה  
לומר שישתפר וישן ולא  
ידע בין ארור המן וגו'  
משמע במימוני.

**17. Darche Moshe Orach Chaim 695**

But in the Chidushei Agudah (Megillah 6) and the Toldot Adam Vachava 10:1 (page 62c of Rabbeinu Yerucham) it is written that the numerical equivalent of [the Hebrew letters of] *arur Haman* (cursed be Haman) and *baruch Mordechai* (blessed be Mordechai) are identical (see chart below); one must drink enough to render himself unable to figure out the calculation ... The Minhagim wrote that there was a liturgical poem where the refrain would alternate between *arur Haman* and *baruch Mordechai*; one needs clarity to not occasionally make a mistake...

אבל בחידושי אגודה (מגילה  
סי' ו) ובתולדות אדם וחנוה  
נתיב 'חלק א' (סב ע"ג) פתב  
דחשבון ארור המן וברוך  
מרדכי שיה וצריך להשתפר עד  
שלא ידע החשבון ... המנהגים  
פתבו דפיט אחד היה שהיו  
עונין על בית אחד ארור המן  
ועל בית אחד ברוך מרדכי  
וצריך צילותא שלא טעה  
לפעמים...

total		ן	מ	ה	ר	ו	ר	א
502		50	40	5	200	6	200	1

total		י	כ	ד	ר	מ	ך	ו	ר	ב
502		10	20	4	200	40	20	6	200	2

**18. Yad Ephraim (Rabbi Ephraim Zalman Margalioth, 1762-1828), Orach Chaim 695**

Many want to resolve and explain the intention of this passage (Rava's cryptic statement about drinking on Purim)...It was explained to me in a dream that the main obligation of drinking is to be immersed in joy as it is written (Tehillim 104:15), "Wine gladdens a person's heart." From this joy...a person will wholeheartedly thank and praise God for the Purim miracles. Therefore, a person should not become so inebriated that he loses his reasoning ability and thus does not recognize the impact of the Purim miracles.

רבים רוצים לתרץ ולפרש מה  
הפוננה בזה .... ולי הצעיר מתפרש  
בחזיון לילה שהפוננה היא שעיקר  
החייב של המשתה הוא שהיה  
שרוי בשמחה פדכתיב (תהלים  
קד:טו) ויין ישמח לבב אנוש,  
ומחמת שהיה שרוי בשמחה יהיה  
חדות ד' מעוז ויתן תודות והלל  
לד' על הנס מתוך הרחבת הלב,  
ולכן אין לו להשתפר יותר מדאי  
שיתבלבל דעתו ולא יכיר בתוקף  
הנס כלל.

Rava's words, "A person must drink on Purim

וזאת אומרת חייב אדם לכסומי

until he does not know...” means that a person drinks only up until the point where he still maintains the ability to fulfill the obligation to give thanks and praise [to God], but not beyond that point, since he would become confused. Going too far would render him unable to distinguish between “cursed is Haman and blessed is Mordechai,” and therefore not have sufficient comprehension to praise God for the Purim miracles.

בְּפוֹרְיָא עַד שֶׁלֹּא יָדַע, הֵךְ עַד הוּא וְלֹא עַד בְּכֻלָּל, וְרִצּוֹנוֹ לֹא מֵר שֶׁגְּדוּל חַיִּיב הַשְּׁתִּיָּה בְּזֶה לְבִסּוּמֵי עַד גְּבוּל דְּלֹא יָדַע, שֶׁמֶן הַגְּבוּל הַזֶּה וְהַלְּאָה הוּא בְּטוּל פְּנֵי חַיִּיב שְׁחִיבּוֹ חֻכְמֵי לְבִסּוּמֵי פְּדֵי שְׂיִתּוֹ הַלֵּל וְהוֹדָאָה, שֶׁכֵּיּוֹן שְׂיִתְבַּלְבַּל דַּעְתּוֹ כָּל כֶּה דְּלֹא יָדַע בֵּין אָרוּר הָמָן ... פְּשִׁיטָא שְׂאֵין בּוֹ דַּעַת וְתִבּוּנָה לְשַׁבַּח וּלְפָאֵר עַל תּוֹקֵף הַיָּמִים...

**Part D. What Is the Halachah?**

**19. Shulchan Aruch and Rema, Orach Chaim 695**

Shulchan Aruch - A person is obligated to drink on Purim until he cannot distinguish between ‘cursed be Haman’ and ‘blessed be Mordechai.’

חַיִּיב אֵינִישׁ לְבִסּוּמֵי בְּפוֹרְיָא עַד דְּלֹא יָדַע בֵּין אָרוּר הָמָן לְבָרוּךְ מֹרְדֵכָי:

Rema’s note – There are those that say that one does not have to get drunk. Rather, he should drink more than usual (Kol Bo), and fall asleep. By sleeping he will not know the difference between ‘cursed be Haman’ and ‘blessed be Mordechai’ (Maharil).

רמ"א - הגה וַיֵּשׁ אֲמָרִים דְּאֵין צְרִיךְ לְהַשְׁתַּכֵּר כָּל כֶּה אֶלָּא שְׂשִׁיטָה יוֹתֵר מִלְּמוּדוֹ (כל בו) וַיֵּישָׁן וּמִתּוֹךְ שְׂשִׁיטָן אֵינּוּ יוֹדַע בֵּין אָרוּר הָמָן לְבָרוּךְ מֹרְדֵכָי (מהר"ל).

Both the one who [drinks] a lot and the one who [drinks] a little [is praiseworthy] as long as his intention is for the sake of Heaven. (paraphrasing the Mishnah on Menachot 110a)

וְאֶחָד הַמְּרַבֵּה וְאֶחָד הַמְּמַעִיט וּבְלִבָּד שְׂיִכְוִין לְבוֹ לְשִׁמְיָם.

**20. Rabbi Dov Fischer, JewishJournal.com (March 11, 2011)**

In recent years, American culture in general, and our teen culture in particular, has grown depressingly coarse. Witness television shows like “Jersey Shore” and “Skins” and a society where more people know the daily thoughts, so to speak, of Charlie Sheen and Lindsay Lohan than they do of their Congressional representative or the Poet Laureate of the United States. More rabbis than ever have called for bans on teen drinking during Purim and also have condemned the practice of certain outlier sects who would encourage drinking to the point of barfing on Main Street. Judaism despises drunkenness, and Rambam explicitly warned against it. (See, e.g., Mishneh Torah, Hilkhos De’ot 5:3; Hilkhos Sh’vitat Yom Tov 6:20).

It therefore devolves on the individual to know his or her limits, his or her values. If you are drinking some wine at a Mitzvah Purim Feast, a Seudat

Purim marked by reciting brachot (blessings) when washing your hands and eating bread, and then reciting more brachot at the bentching prayers after the meal, that's cool. On the other hand, if it is not a Seudah feast of Mitzvah, but just one more excuse to go drinking and getting a "buzz," then such wine drinking would be forbidden as a coarse denigration of the extraordinary sanctity of the human soul that was created in the image of God. It would be a mockery and desecration of the miracle of Purim. And it would be a shame.

Rabbi Shlomo Wolbe, a prominent spiritual leader of recent times, has written the following (AleI Shur, Vol. II, p. 468): "Rabbi Yisrael Salanter used to get extremely drunk on Purim. Yet in this state he would spend the entire day speaking novel words of Torah, with razor-sharp clarity and creative genius, in all areas of the Talmud. He used to call this, 'giving the body a test,' to see whether even his physical body was an embodiment of Divine wisdom...For us, who are small in Torah and in the service of God, it is enough to 'drink more than usual, without getting so drunk' (Rema, Orach Chaim 681:2). Let us guard the loftiness of the day and not let it turn into an empty waste of time."

On account of the unfortunate scenes and accidents caused by drinking on Purim, involving both marrieds and singles, Rabbi Dr. Abraham Twerski (writing for the OU) cites from Rabbi Shmuel Kamenetsky that "Getting drunk on Purim is an *aveirah* (transgression), not a mitzvah." It is crucial that a person know himself and know his own limits. The borderline between the beauty of Purim joy and the shame (and shamefulness) of a wasted day, or even worse, God forbid, can be very thin.

## SECTION III When and What to Drink on Purim?

### Part A. When Should You Drink on Purim?

#### 21. Rambam, Mishneh Torah, Hilchot Megillah ve'Chanukah 2:15

What is the obligation of this [Purim] feast? It is that a person should eat meat and prepare as nice a meal as he is able to. He should also drink wine until he becomes drunk and falls asleep out of drunkenness.

כִּיצַד חֹבֶת סְעוּדָה זוֹ שְׂיֵאכֵל  
בְּשָׂר וַיִּתְקַן סְעוּדָה נְאֻחַ כְּפִי  
אֲשֶׁר תִּמְצָא יָדוֹ וְשׁוֹתָהּ יַיִן עַד  
שִׁישְׁתָּכֵר וַיִּרְדָּם בְּשִׁכְרוֹת.

### Part B. What Should You Drink on Purim?

#### 22. Tzror Hachaim, Haderech Hashmini Midrash L'Purim pp. 120-121

The reason they mentioned drinking [on Purim] is because the entire miracle, from the beginning to the end, came about through wine-banquets. First, the episode of Vashti took place in the context of a

וְהַעֲנִין שְׁהִזְכִּירוּ בְּשִׁתְּיָהּ, מִפְּנֵי  
כִּי כָל הַיָּס מִתְחַלֵּה וְעַד סוּף  
הָיָה בְּמִשְׁתֵּה תַיִן. מִתְחַלֵּה עֲנִין  
וְשִׁתִּי בְּמִשְׁתֵּה תַיִן עַד

wine-banquet, until Esther was made queen. The tale of Haman, from beginning to end, involved wine-banquets. This is similar to Chanukah, where the miracle took place through oil and we therefore light candles. Similarly, on Purim, where the miracle took place through wine, we are obligated to get drunk on wine (*livsumei*) and to make a joyous celebration for our going from darkness to light, as it says, “For the Jews there was light and joy and happiness and honor” (Esther 8:16).

שְׁהַמְלִיכוֹ אֶת אֶסְתֵּר. וְעִנְיָן הָמֶן  
בְּמִשְׁתָּה הָיִין מִתְחַלָּה וְעַד סוּף.  
וּכְמוֹ שְׁמֻצִינוּ בְּחִנּוּכָה שְׁהַנֵּס  
נַעֲשֶׂה עַל יְדֵי הַשְּׂמֶן וּמִדְּלִיקוֹן  
יָרוּת, גַּם כֵּן בְּפוּרִים שְׁהֵיָה  
הַנֵּס עַל יְדֵי הָיִין חַיִּיבִין לְבִסּוּמֵי  
וְלַעֲשׂוֹת שְׂמִיחָה שְׂיִצְאוּ מֵאִפְלָה  
לְאוֹרָה. שְׁנֵאמַר: לְיְהוּדִים  
הָיְתָה אוֹרָה וְשְׂמִיחָה וְשִׂשׂוֹן וְיִקָּר  
(אֶסְתֵּר ח:טז)

## SECTION IV Insights into Why We Drink on Purim

### Part A. Why is Drinking Wine on Purim Different from Other Festivals?

#### 23. Talmud, Pesachim 109a

Rabbi Yehudah son of Beteira says: “When the Temple was standing [festival] joy was only achieved through [sacrificial] meat, for it says, ‘You should sacrifice peace offerings and eat them there and be joyous before the Lord your God’ (Devarim/Deuteronomy 27:7). But now that the Temple is not standing, [festival] joy is only achieved by means of wine, for it says, ‘Wine gladdens the heart of man’ (Tehillim 104:15).”

רַבִּי יְהוּדָה בֶּן בֵּיתֵירָא אוֹמֵר,  
”בְּיָמֵינוּ שְׂבִיבֵית הַמִּקְדָּשׁ קָיִים אֵין  
שְׂמִיחָה אֶלָּא בְּבִשְׂרָה, שְׁנֵאמַר,  
'וְזָבַחְתָּ שְׁלָמִים וְאָכַלְתָּ שֶׁם  
וְשִׂמְחָתָה לִפְנֵי ה' אֱלֹהֶיךָ'  
(דְּבָרִים כז:ז). וְעַכְשָׁיו שְׂאֵין בֵּית  
הַמִּקְדָּשׁ קָיִים אֵין שְׂמִיחָה אֶלָּא  
בְּיַיִן, שְׁנֵאמַר וַיַּיִן יִשְׂמַח לִבָּב  
אָנוּשׁ' (תְּהִלִּים קד:טו).“

#### 24. Brisker Rav, quoted in Emek Berachah p. 129

...The joy of Purim is different from that of all the other festivals. With regards to the joy of the other festivals we find nothing similar to Purim's requirement to get drunk through drinking wine until “you do not know the difference...” For on all of the other holidays the main mitzvah is to be joyous with God, and drinking wine is only a **means** to reach a state of happiness...But on Purim drinking wine is **itself** a mitzvah, as the verse states: “A day of wine-feasting and gladness” (Esther 9:22) ...

... הָא דְנִשְׁתַּנְּה שְׂמִיחַת פּוּרִים  
מִכָּל שְׂאָר הַשְּׂמִיחוֹת שֶׁל מוֹעֲדִים,  
דְּלֹא מְצִינוּ בְּשׂוּם שְׂמִיחָה דִּין כְּזֶה  
שְׂיִתְחַיֵּב לְבִסּוּמֵי בְּשִׂתִּית יַיִן עַד  
דְּלֹא יָדַע, וְכוּלֵּיהּ - מִשׂוּם דְּבִכּוּל  
הַמוֹעֲדוֹת עִיקָר מִצְוֹת שְׂמִיחָה אֵינוּ  
אֶלָּא לְשִׂמּוּחַ בֵּהּ, וּבְשִׂרָה וַיַּיִן אֵינוּ  
אֶלָּא סִיבָה לְעוֹרֵר הַשְּׂמִיחָה ... אֲבָל  
בְּפוּרִים, כִּינּוּן דְּכִתִּיב מִשְׁתָּה וְשְׂמִיחָה  
(אֶסְתֵּר ט:כב), נִמְצָא שְׁהַמְשָׁתָה  
עֲצָמָה הִיא הִיא גּוּף הַמְצָוָה ...

## Part B. Demonstrating our Dependence on God

### 25. Maharal, Or Chadash p. 221

It is fitting that Yom Kippur should be a day of fasting, for when a person removes his body through fasting (that diminishes the body), he is able to cling to God ...

But the days of Purim are different, because God, may He be blessed, saved us from Haman ... In the days of Haman, when he wanted to decimate Israel and destroy their bodies, they had no physical assistance other than from God. Man is thus considered nothing at all, other than his God-given existence. Therefore we are obligated to drink on Purim until we do not know the difference between cursed be Haman and blessed be Mordechai. Only then, man has absolutely nothing of his own, and when he is considered nothing, his existence is totally from God.

... כי יום הכפורים ראוי שיהיה יום צום, לפי שבאשר מסלק האדם ממנו הגוף על ידי התענית שהוא ממעט הגוף יש לאדם דבקות אל השם יתברך ...

אבל ימי הפורים הוא ענין אחר כי השם יתברך הציל אותם מהמון ... בימי המן שהיה רוצה לכלות את ישראל ולאבד את גופם, ולא היה להם עזר רק מן הש"י אשר הוא מקיים האדם מצד שאינו נחשב לכלום מצד עצמו רק כי קיומו הוא מצד הש"י. ולכך חייב לבסומי בפורי'א עד דלא ידע בין ארור המן לברוך מרדכי, ואז אין דבר באדם וכאשר אין האדם נחשב לכלום קיומו הוא מן הש"י.

## Part C. Creating Jewish Unity

The mitzvot commemorating Purim come to foster and strengthen Jewish unity: *mishloach manot* (sending gifts of food to friends), *matanot l'evyonim* (gifts to the poor), reading the Megillah together, and gathering for the Purim meal. The wine serves as a catalyst to draw us close to one another – “Great is drinking...for it brings together those who are distant” (Sanhedrin 103b).

### 26. Rabbi Chaim Friedlander, Sifte Chaim, Vol. II, p. 205

The Purim meal is referred to in the verse: “And these days should be remembered and celebrated by every generation [and] every family (Esther 9:28).” Rashi explains that the celebration is by means of: “people gathering together, and eating and drinking together ...”

The aim of the Purim meal is to unify everyone present, and for everyone in the group to bring happiness to his friend. Through this we pass on to future generations the unique re-acceptance of the Torah, which occurred in those days of Purim when: “[the nation was] like one man, with one heart” (Rashi, Shemot/Exodus 19:2, referring to

סעודת פורים, כמבאר בפסוק (אסתר ט, כח) “והימים האלה נזכרים ונעשים בכל דור ודור משפחה ומשפחה ...” מבאר רש"י “מתאספים יחד ואוכלים ושותים יחד ...”

סעודת פורים מטרתה לאחד את כולם ולשמוח בצותא איש עם רעהו, ועל ידי זה מנחילים לדורות את הקבלה המחודשת ב'מים ההם, כאיש אחד בלב אחד.

the nation's acceptance of the Written Torah on Mount Sinai).

### 27. Rabbi Chaim Friedlander, *Siftei Chaim*, Vol. II, p. 205

Through this unity [generated by the mitzvot of the day] we will merit God's deliverance in our days, as it occurred then. And in truth, this salvation is dependent on us. For when we are unified and bonded like one entity, and we remove our selfishness for the purpose of a common goal – which is to fulfill the Will of God – then we merit God's salvation as in those days.

וְעַל יְדֵי כֹּה זֹכִים אָנוּ לְיִשׁוּעַת ה' בְּזִמְנוּ הַזֶּה - כְּבִימֵי הַהֵם. וְכִאֲמוֹר, יִשׁוּעַת ה' זוּ תְּלוּיָהּ בָּנוּ, כְּשֶׁאָנוּ מְאֻחָדִים וּמְאֻחָדִים בְּחֻטִּיבָה אַחַת, מְבֹטְלִים אֶת רְצוֹנֵתֵינוּ הָאִישִׁים לְמִטְוָה אַחַת בְּלִבָּד - רְצוֹן ה', עַל יְדֵי זֹאת זֹכִים לְיִשׁוּעַת ה' כְּבִימֵי הַהֵם בְּזִמְנוּ הַזֶּה.

### Part D. Revealing Inner Secrets

The Talmud (Eruvin 65a) teaches that when a person drinks, otherwise hidden aspects of his personality are revealed: נִכְנָס יַיִן וְיָצָא סוֹד - “Wine enters and the secret comes out.”

### 28. Rabbi Mordechai Becher, *Gateway to Judaism*, p. 182

Consuming alcohol mirrors the events of Purim in another way as well ... Intoxication causes a person to reveal elements of his inner self that are usually hidden. What transpired on Purim revealed the love of God for the Jewish people...which had been hidden during the time of the Persian Exile.

### 29. Rabbi Yehoshua Pfeffer, “The Drunken World of Purim” in forthcoming *Beneath the Surface*

Translated literally, “*Megillat Esther*” is “*the revelation of the hidden.*” On one hand the Megillah is termed Igeret (Esther 9:29), implying the simple worldly story that it presents. The name of God, by contrast with every other holy script, is entirely absent. On the other it is a *Sefer*, a book that joins the great ranks of Holy Scripture.

Megillat Esther allows the revelation of innermost depth even in a vessel of superficial, earthly expression. The Name of Hashem is hidden; yet His presence, “behind the scenes,” is everywhere.

Our obligation is to drink wine. After the Temple was destroyed the order of nature closed the door on Divine revelation. Our relationship with God was lost from sight. Wine, however, the magical potion that reveals hidden secrets outwardly, promises that some level of revelation remains.

While adults drink wine to the point of intoxication, the custom of children

is to dress up in costumes. The message is the same. Adult and child alike personify the essence of the day. Thus the mask that nature places on the world is somewhat lifted. Together with the Jewish People, the entire world, as it were, gets drunk.

In its drunken state, one thing – one thing alone – is clear: The eternity of the Jewish People. No matter how bad things look. No matter how lost the cause appears to be. Forever.

The secret of existence is God. His revelation comes by means of the Jewish People. Both are eternal. On Purim, we hear a whisper of the secret.

### Part E. Getting High from the Day of Purim Itself!

#### 30. Rabbi Sholom Noach Berezovsky, Netivot Shalom, Purim. pp. 57-58 –

[Summarized]

Behold, this obligation is among the wondrous aspects of Purim. For the day of Purim is auspicious and very holy, containing many lofty components. It is a day “like” Yom Kippur, a day of receiving the Torah since the Jewish nation willingly re-accepted the Torah, which is a higher level even than Sinai. It is also a day of eradicating Amalek. Furthermore, we give tzedakah (charity) to anyone who requests (and likewise God responds to any of our requests). Clearly, understanding the essence of this day requires tremendous thought, as does [grasping] how this relates to the obligation to get inebriated on Purim...

The Gemara doesn't say *'livsumei'* with wine, rather *'livsumei' in Purim* – meaning that one should get intoxicated **from Purim itself**, as in the connotation of (Yeshaya/Isaiah 51:21) “Drunk, but not from wine.” One becomes drunk on the elevated revelations of Purim in the perspective of (Shemot 30:10) “Once a year.”

Purim is divided into three aspects, corresponding to the three divisions of perfection in the service of God, as the Maharal writes: “Perfection in service of God includes our relationship with God, with other people, and within ourselves.” All three of these areas

חייב איניש לבסומי בפורי'א עד  
דלא ידע. הנה חיוב זה הוא מן  
הדברים המפלאים בפורים, שהרי  
יום פורים הוא יום גדול וקדוש עד  
מאוד, והרבה ענינים נשגבים  
כלולים בו. שהוא כיום פורים,  
ויום קבלת התורה דהדר קבלה  
ברצון, היינו במדרגה יותר גבוהה  
ממעמד הר סיני. וגם את מחיית  
עמלק. ובו כל הפושט יד נותנים  
לו. ולכאורה דרוש לכל זה הרבה  
הרבה ישוב הדעת, ואיך זה  
מתישב עם החיוב לבסומי  
בפוריא...

דלא אמרו לבסומי בין אלא  
בפוריא, שישתכר מהפורים עצמו  
בחינת [ישעיהו נא כא] שכרת ולא  
מין, כי אם מכל הגלויים הנשגבים  
של פורים שהם בבחי' אחת  
בשנה.

דהנה עניני הפורים מתחלקים לג'  
חלקים כנגד ג' חלקי השלימות  
בעבודת ה', כמו שכתב המהר"ל  
דלשלימות עבודת ה' פוללת שלם  
עם בוראו שלם עם חבריו ושלם  
עם עצמו. ובכולם יש בחינת ברוך

include an aspect that is like “blessed be Mordechai” (positive) and another that is like “cursed be Haman” (negative). A person has to get so “drunk” from the holiness of the day that he cannot tell the difference between the two.

Reading the Megillah reflects completion with one’s Creator. There are times when the Holy One, blessed be He, helps a Jew, when his mind and heart are open and he feels close to his God – These are “blessed be Mordechai” times. But there are also extremely dark times, when a person feels he has become dreadfully distant from God, where there is obscurity both in physical and spiritual matters, to the degree where he feels he has been totally cast out (God forbid) from God’s Presence, and his whole existence is one of “cursed be Haman.” This is a Jew’s most difficult situation.

But on Purim a person must get drunk until he cannot tell between “cursed be Haman” and “blessed be Mordechai.” He must draw from Purim’s great reserves of joy until he feels that there is no difference between the times of closeness to God and the times he feels distanced and rejected.

Likewise concerning a person’s relationship with others... On Purim a person must become so “drunk” that he cannot tell between “cursed be Haman” [foes and adversaries] and “blessed be Mordechai” [close friends]. This is the idea of giving gifts to one another (*mishloach manot*), to increase friendship and camaraderie... This is an exceedingly elevated level, to love all in whatever situation they are.

מְרַדְּכֵי וּבְחִינַת אָרוּר הַמֶּן, אֲשֶׁר חָיִיב אֵינִישׁ לְבִסּוּמֵי בְּפוּרִיָּא מְקַדּוּשַׁת הַיּוֹם עַד דְּלֹא יָדַע בֵּין אָרוּר הַמֶּן לְבְרוּךְ מְרַדְּכֵי.

קְרִיאַת הַמְּגִילָה הִיא מְכַלְל הַשְּׁלִימוֹת עִם בּוֹרְאוֹ. דְּהֵנָּה יֵשׁ זְמַנִּים שֶׁהַקְּדוּשׁ בְּרוּךְ הוּא עוֹזֵר לְיִהוּדֵי שְׂמֵחוּ וְלִבּוֹ פְּתוּחִים וּמְרַגֵּשׁ קָרוֹב לְאַלְקָיו, בְּבְחִינַת בְּרוּךְ מְרַדְּכֵי. וְיִשְׁנָם זְמַנִּים חֲשׂוּכִים בְּיוֹתֵר, שֶׁמְרַגֵּשׁ כִּי נִתְרַחַק מְאֹד מֵהַשֵּׁם יִתְבַּרֵּךְ, שֶׁנִּמְצָא בְּהֶסְתֵּר בְּעֵנְיָנִים גְּשָׁמִיִּים וּבְעֵנְיָנִים רוּחָנִיִּים, וְעַד שֶׁנִּדְּמָה לוֹ שֶׁהַשֵּׁלֶךְ לְגַמְרֵי חֵס וְשָׁלוֹם מְמַחֵצְתוֹ שֶׁל הַקַּב"ה, וְכָל מְצִיאֹתוֹ בְּבְחִינַת אָרוּר הַמֶּן. זֶהוּ הַמְצָב הַקָּשָׁה בְּיוֹתֵר לְיִהוּדֵי.

אָכֵן בְּפוּרִים חָיִיב אֵינִישׁ לְבִסּוּמֵי עַד דְּלֹא יָדַע בֵּין אָרוּר הַמֶּן לְבְרוּךְ מְרַדְּכֵי, שֶׁיִּשְׁאַב מֵהַפוּרִים שְׂמֵחָה עֲצוּמָה עַד שֶׁיִּרְגֵּשׁ בְּלִבּוֹ שֶׁאֵין כָּל הַבְּדֵל בֵּין הָעֵתִים שֶׁבָּהֶם הוּא מְרַגֵּשׁ אֶת עֲצָמוֹ קָרוֹב לְהַשֵּׁם יִתְבַּרֵּךְ לְבִין הָעֵתִים שֶׁבָּהֶם מְרַגֵּשׁ מְרַחַק וְנִדְּחָה.

וּבְכֵן בְּחֶלֶק שֶׁל שָׁלוֹם עִם חֲבִירָיו יֵשׁ בְּחֵי אָרוּר הַמֶּן וּבְחִינַת בְּרוּךְ מְרַדְּכֵי. יֵשׁ חֲבֵרִים שֶׁמְרַגֵּשׁ כִּי הֵם קָרוֹבִים לְלִבּוֹ וְכִי הֵם הַגּוֹנִים וְרֵאוּיִים בְּבְחִינַת בְּרוּךְ מְרַדְּכֵי. וְיֵשׁ שְׂרוּאָה אֶת חֲבִירָיו בְּבְחֵי אָרוּר הַמֶּן, אִם מִחֲמַת שֶׁהוּא בְּעֲצָמוֹ בְּמַצַּב יְרוּד וּמִשׁוּם כֶּה נִדְּמָה לוֹ עַל אַחֲרִים שֶׁאֵינָם בְּסֵדֶר, אוֹ כְּאִילוֹ בְּאֻמַּת אֵינָם הַגּוֹנִים. וּבְפוּרִים חָיִיב אָדָם לְבִסּוּמֵי עַד דְּלֹא יָדַע בֵּין אָרוּר הַמֶּן לְבְרוּךְ מְרַדְּכֵי, שֶׁזֶה עֵנְיוֹ מְשֻׁלָּח מְנוּחַ אִישׁ לְרַעְהוֹ לְהַרְבּוֹת הַרְעוֹת וְהִדְיּוֹת. וְכַפִּי הָעוֹלָה מְדַבְּרֵי חַז"ל וּמָה שֶׁכָּתַב הַרְמַב"ם

The idea applies even to perfection within one's own self...On Purim a person must become so "drunk" that he cannot tell between "cursed be Haman" [base physical pursuits] and "blessed be Mordechai" [elevated spiritual pursuits]. For the power of Purim is such that it makes no difference whether he is involved in Torah or service of God, or he is involved in physical activities – since the entire world is God's acquisition.

As the Maggid of Mezritch said, the world is full of methods of acquiring (*kinyanim*) a connection with God. Just as one can connect to God through Torah and direct service, so one can attain a connection with him through physical matters. We believe that everything was created for the glory of God. Through this approach a person reaches self-perfection.

בְּמִצְוֹת וְאֶהְבֶּתָּ לְרַעַף כְּמוֹהוּ,  
חַיִּיב אָדָם לְאֵהוֹב כָּל אֶחָד וְאֶחָד  
בְּיִשְׂרָאֵל כְּגוֹפּוֹ, שֶׁזֶּה מִדְּרָגָה עֲלִיוֹנָה  
בְּיִתְרָה לְאֵהוֹב כְּגוֹפּוֹ כָּל אֶחָד וְאֶחָד  
בְּאִיזָה מַצָּב שֶׁהוּא. וְכֵן יֵשׁ בְּפוּרִים  
עֲנֵן שְׁלֵם עִם עֲצָמוֹ. שֶׁתִּפְקִיד  
הַיּוֹם מַחֲיִית עֲמֶלֶק בְּסוּר מֵרַע וְהִדָּר  
קַבְּלוּהָ בְּרָצוֹן בְּעֵשֶׂה טוֹב. וְגַם  
בְּזֶה נֶאֱמַר דְּחַיִּיב לְבִסוּמֵי עַד דִּלֹּא  
יָדַע בֵּין אָרוּר הֶמֶן לְבְרוּךְ מְרֹדֶכִי.  
דְּכַפֵּאֲשֶׁר אָדָם אֵינוֹ שְׁלֵם עִם עֲצָמוֹ  
בְּבַחֲנֵינָת מֵאֲמַר הַפְּתוּב (תְּהִלִּים  
לח) אֵין שְׁלוֹם בְּעֲצָמֵי, אִזְּ בְּעַסְקוֹ  
בְּתוֹרָה וְעַבּוּדָה הוּא בְּבַחֲנֵינָת בְּרוּךְ  
מְרֹדֶכִי. וְאֵילוֹ בְּעַת עַסְקוֹ בְּעַנְיָנִים  
הַגְּשָׁמִיִּים וְשִׁקוּעַ בְּתַאוּתוֹ  
הַחֲמֻרִיּוֹת הִרְיָהוּ בְּבַחֲי אָרוּר הֶמֶן.

וּבְפוּרִים חַיִּיב אֵינִישׁ לְבִסוּמֵי עַד  
דִּלֹּא יָדַע בֵּין אָרוּר הֶמֶן לְבְרוּךְ  
מְרֹדֶכִי, שֶׁמִּפְנֵי הַפוּרִים לֹא יִהְיֶה  
הַפֶּרֶשׁ אֲצִלוֹ בֵּין אִם עוֹסֵק בְּעַנְיָנֵי  
תוֹרָה וְעַבּוּדָה אוֹ שֶׁעוֹסֵק בְּעַנְיָנֵים  
הַגְּשָׁמִיִּים, כִּי מְלֵאָה הָאָרֶץ קִנְיָנָה,  
כְּמֵאֲמַר הַרַב הַקְּדוֹשׁ הַמַּגִּיד  
מִמְזֻרִיץ' זְכָרוֹנוֹ יִגַּן עָלֵינוּ, שֶׁהָעוֹלָם  
מְלֵא בְּקִנְיָנִים שֶׁאֲפָשֶׁר עַל יָדָם  
לְקַנּוֹתוֹ יְתִבְרָךְ. כְּמוֹ שֶׁאֲפָשֶׁר  
לְקַנּוֹתוֹ עַל יְדֵי תוֹרָה וְעַבּוּדָה, כִּי  
אֲפָשֶׁר לְקַנּוֹתוֹ בְּשָׂעָה שֶׁעוֹסְקִים  
בְּעַנְיָנֵים הַגְּשָׁמִיִּים וּמֵאֲמִנִּים  
שֶׁהַכֹּל בְּרָא לְכְבוֹדוֹ, שֶׁאִזְּ מַגִּיעַ  
הָאָדָם לְשְׁלִימוֹת עִם עֲצָמוֹ.

## RECOM- MENDED

## ADDITIONAL READING

### Morasha Syllabus

"Purim II: The Mitzvot of the Day," especially "Section III. Getting Drunk on Purim," available online at:

<http://nleresources.com/nle-morasha-syllabus/jewish-calendar/purim-ii-the-mitzvot-of-the-day/>

## Hebrew

נטעי גבריאל פורים סימן עג - "מצות שתיית יין, עמ' ת' - ת"ו

שכרות בהלכה, באתר "עולמות", דפי מקורות ושיעור

available online at <http://olamot.net/shiur/> שכרות-בהלכה

פחד יצחק, פורים, מאמר לא

## Audio

Audio shiurim about drinking on Purim available on [www.yutorah.org/purim/](http://www.yutorah.org/purim/)

Rabbi Elchanan Adler: Ad Delo Yada and Shiras Ha'azinu

Rabbi Chaim Brovender: Why Get Drunk on Purim?

Rabbi Shalom Rosner: Drinking On Purim

Rabbi Ari Jacobson: Chayiv einish libusumei - Accommodating Excess

Rabbi Zvi Romm: Getting Drunk on Purim

Rabbi Eliakim Koenigsberg: The Connection Between Costumes and Drinking on Purim

## Articles

"Purim and Pikuach Nefesh," by Rabbi Howard Jachter, available online at:

<http://www.koltorah.org/ravj/purimdrinking.htm>

Dr. David Pelcowitz, "Preparing Your Teens for Purim," available on line at <http://blogs.yu.edu/news/2011/03/09/preparing-your-teen-for-purim/>

## Links for Judaism's stance on Marijuana Use:

Rebbetzin Feigie Twerski on "Getting High": <http://www.aish.com/f/rf/Getting-High.html>

Chabad Ask the Rabbi: [http://www.chabad.org/library/article\\_cdo/aid/507780/jewish/What-is-the-Jewish-stance-on-marijuana.htm](http://www.chabad.org/library/article_cdo/aid/507780/jewish/What-is-the-Jewish-stance-on-marijuana.htm)

Rabbi Jachter: [http://koltorah.org/ravj/15-17\\_The\\_Prohibition\\_to\\_Smoke\\_3.htm](http://koltorah.org/ravj/15-17_The_Prohibition_to_Smoke_3.htm)

Medicinal Marijuana Use: <http://www.torah.org/features/secondlook/marijuana.html>

"Drinking Games: How much people drink may matter less than how they drink it," by Malcolm Gladwell, New Yorker Magazine, Annals of Anthropology, February 15, 2010, available online at [http://www.gladwell.com/2010/2010\\_02\\_15\\_a\\_drinking.html](http://www.gladwell.com/2010/2010_02_15_a_drinking.html)