



# Purim

The Holiday of Near Death



# What do we celebrate?

How do we celebrate it?

Why do we celebrate this way?

Can one mourn on Purim?

Why?

Why shalach manot?



Why gifts to the poor?

# The ever dying people...

586 BCE

70 CE

1097

1492

1648-54

1881

1905

1939-45

1967?

Assimilation

# The audacity to celebrate

It was upside down, the Jews killed their enemies

What does it look like to celebrate even this?

A person has to besumi on Purim until they  
don't know the difference between cursed is  
Haman to blessed is Mordechai



# How do we understand this?

*How were all the words of Rava reread?*

*A man is obligated*

*To “besumi” on Purim*

*Until*

*He doesn't know*

*The difference between ‘cursed is Haman,’ and ‘blessed is Mordechai’*

*The story*

What are we celebrating?

Accordingly, written instructions were dispatched by couriers to all the king's provinces to destroy, massacre, and exterminate all the Jews, young and old, children and women, on a single day, on the thirteenth day of the twelfth month—that is, the month of Adar—and to plunder their possessions.

And who made this decree?

It happened in the days of Ahasuerus—that Ahasuerus who reigned over a hundred and twenty-seven provinces from India to Ethiopia..... For no fewer than a hundred and eighty days he displayed the vast riches of his kingdom and the splendid glory of his majesty.

Can we mourn?

# At the end of the story, where do we stand?

## Talmud Megilah 14a

**Rava said** a third reason why *hallel* is not recited on Purim: **Granted** that *hallel* is said **there**, when recalling the exodus from Egypt, as after the salvation there, they could recite the phrase in *hallel*: “**Give praise, O servants of the Lord**” (Psalms 113:1); after their servitude to Pharaoh ended with their salvation, they were truly servants of the Lord **and not servants of Pharaoh. But** can it be said **here**, after the limited salvation commemorated on Purim: “**Give praise, O servants of the Lord,**” which would indicate that after the salvation the Jewish people were only servants of the Lord **and not servants of Ahasuerus?** No, even after the miracle of Purim, **we were still the servants of Ahasuerus**, as the Jews remained in exile under Persian rule, and consequently the salvation, which was incomplete, did not merit an obligation to say *hallel*.

The Gemara asks: **Both according to** the opinion of **Rava and according to** the opinion of **Rav Nahman**, this is **difficult. Isn't it taught** in the *baraita* cited earlier: **After the Jewish people entered Eretz Yisrael**, that land became endowed with greater sanctity, **and all the other lands were no longer** deemed **fit** for **songs of praise to be recited** for miracles performed within them. Therefore, there should be no *hallel* obligation on Purim for the miracle performed outside of the land of Israel,

# Shulchan Aruch

טור-שולחן ערוך אורח חיים תרצ"ו

כָּל דְּבָרֵי אַבְלוֹת נוֹהֲגִים בַּחֲנֻכָּה וּפּוֹרִים. } הֶגְהָה: וַיֵּשׁ  
אוֹמְרִים שְׂאִין אַבְלוֹת נוֹהֲג בְּפוֹרִים, לֹא בִּי"ד וְלֹא בְּט"ו  
(הָרֵא"ש וּמְנַהֲגִים)



# Mishneh Berurah

'משנה ברורה אורח חיים תרצ"ו:ד

שהב"ח ועוד אחרונים כתבו שבמקומם היה המנהג  
להתאבל אבל כבר כתב בשע"ת בשם כמה אחרונים  
להקל ושכן פשט המנהג במדינות אלו ובפרט בענין  
חליצת מנעלים וישיבה ע"ג קרקע בודאי אין להחמיר  
ומ"מ יראה למעט במיני שמחה שעושין

# Magen Avraham on Shulchan Aruch

'מגן אברהם אורח חיים תרצ"ו:ד

ב"ח ורש"ל ופרישה העידו שהמנהג להתאבל וכ"כ .  
מהרי"ל ועכשיו גרירי עלמא בתר דברי רמ"א, ונ"ל  
דיזהר בכולם חוץ מנעילת הסנדל וישיבה ע"ג קרקע  
:מפני הבריות ומכ"ש שאסור לראות כל מיני שמחה

Is it a Yom Tov?

## Gemara Megillah 5b

Rabba, son of Rava, said a different answer to the question: Even if you say that Rabbi Yehuda HaNasi planted the sapling on his own day of Purim, i.e., on the day that the Megilla was read in his location, it was still permitted to plant the sapling. This is because the Jewish people accepted upon themselves the prohibitions against eulogizing and fasting on Purim, but they did not accept upon themselves the prohibition against performing labor.

This can be proven from the fact that initially, when Mordecai and Esther proposed the celebration of Purim, it is written: “A day of gladness and feasting and a good day [yom tov]” (Esther 9:19), and at the end, when it the celebration of Purim was accepted by the Jewish people, it is written: “That they should make them days of feasting and gladness” (Esther 9:22), whereas the term good day [yom tov], which alludes to a day when it is prohibited to perform labor, is not written. The people never accepted upon themselves the prohibition against performing labor on Purim as if it were a Festival, and therefore the prohibition never took effect.

So why costumes?  
Why drunkenness?  
Why Shalach Manot?  
Why matanot la'evyonim?

Actually it makes us very happy, why?

If we can be happy about this we can be  
happy about anything!

