



RA'ANANA COMMUNITY KOLLEL

Torah Bytes

A weekly Dvar Torah on the Parsha by Rabbi Dovid Horwitz
and the Rabbanim of the Ra'anana Kollel
Purim 5784



With prayers for the destruction and eradication of Hamas and the rest of Amalek wherever they may be!

Issue 24

We find a very strange halacha among the laws of Purim. The Shulchan Aruch rules that there is a mitzvah to drink on Purim to the point that one does not know the difference between "Blessed is Mordechai" and "Cursed is Haman".

We never find the Torah commanding us to drink alcohol, and certainly not to the degree that we become inebriated! For a religion that places such importance on the intellect and on sharpness of mind, we would expect the halacha to never condone drinking and drunkenness. What is the meaning behind this strange "mitzva"?

Before we answer this question, let's ask another one. The holy Arizal was alleged to have said that Yom Kippur is like, but not as great, as Purim. This is based on a play on words. The phrase "Yom Kippurim" can be translated as "a day like purim". Of course on the surface the word kippurim comes from the word kaparah, atonement, and not from the word purim. Allowing the great Arizal the license to make this amazing statement, how are we to understand that Purim is a holier day than Yom Kippur itself?

I would like to suggest the following. There are two days out of the year when the goal of a Jew is to unlock his inner self, allowing his neshama, his soul, to outshine his body. Those days are Yom Kippur and Purim. In that respect they are similar, but the means through which we attempt to accomplish this goal on Purim, is different than how we are accomplish it on Yom Kippur.

On Yom Kippur, we unlock the power of our soul by suppressing, starving, and weakening our body. All of the afflictions that we accept upon ourselves on Yom Kippur are meant to liberate our inner self, allowing our true desires to come out. Throughout the year, we fortify our physical side with food, drink, enjoyment, and pleasures, sometime with ones that are even forbidden. The cumulative effect of all this indulgence is that it is hard for us to connect to Hashem throughout the year. But on Yom Kippur, especially by the end of Neila, we find it easy to connect. Our bodies have been weakened by neglect, allowing our soul to become dominant, instilling within us a longing to return to Hashem. It is truly a magical day.

Purim is even holier and more amazing. On Purim the goal is to also unlock our inner self re-dedicating our lives and goals to Hashem. However we do it in a much more challenging way. Rather than suppress our bodies, allowing our inner self to come out, we indulge, nourish, and pamper our body, so that together, both body and soul can express their yearning and longing for

Hashem. How do we do accomplish this, for by its very nature, the body inhibits and distracts our inner self from reaching out toward Hashem!

The halacha tells us to drink wine until we lose our inhibitions. Give the body so much pleasure until it finally is so full and sated that it falls asleep, so to speak. Then we show Hashem what we are really made of. Then the soul can come out and show the Hashem who he really is!

There is a theme on Purim to wear masks and to dress up in costumes. The purpose of wearing a mask is to free oneself of his inhibitions. A Jew may feel the yearning to dance and sing to Hashem, but may feel uncomfortable for doing so in public for "what will his friends say"? By disguising ourselves on Purim, we liberate ourselves to say what we feel, to act as we dream to be, to strive to be the passionate Jew who loves Hashem and is not afraid to show the world this love.

Becoming intoxicated is the best way to remove our feelings of discomfort. When a person gets a bit drunk, he relaxes and doesn't care what others think of him. He is free to allow his flaming soul to shine outwards.

This level of connection to Hashem is much more powerful than the connection we reach on Yom Kippur, for on Yom Kippur we behave as angels, as souls without bodies. Hashem does not need more angels. He has enough. What Hashem needs is Jewish men and women who will, both body and soul, serve Him wholeheartedly!

It is this level we can reach on Purim and drinking a bit of wine can help us get there. Our Sages say, "Wine enters and secrets emerge!"

As Jews who try to live a life of Torah, mitzvot and holiness, we are not afraid of what secrets will emerge.

When a Torah Jew gets inebriated, the secrets of Torah and tefilla come out, for this is at the core of every Torah Jew. We are afraid to show this side of us to our friends and community throughout the year, but on Purim that is the main goal!

Let us lose our inhibitions this coming Purim with a little help from wine. When one drinks moderately and responsibly, the most beautiful soul can come out. It is then that the mask finally comes off and the Jew's true self is revealed. What a miraculous moment!

Purim Minyanim at the kollel
Mincha 12:30

Shacharit 6:45
Maariv 18:16

WISHING YOU AND YOUR FAMILY A HAPPY PURIM!

זכור ל
מחצית השקל
PURIM TZEDAKA CAMPAIGN

סדק את הכריקוד

SCAN TO DONATE

RCK RA'ANANA COMMUNITY KOLLEL

HAPPY PURIM YESHIVA!

23.3.24
motzei shabbat parshat vayikra
22:00-23:30

COME AND PART OF A BEAUTIFUL TRADITION OF STUDYING TO RAH PURIM NIGHT AT RA'ANANA'S ONE AND ONLY
א"ה יתקיים סדר לימוד ליל פורים מלגה מכובדת לנרשמים מראש

Purim Gelt will be distributed to all participants who register by 0587945168

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