

פּוּרִים – יד אָדָר – 14th of Adar – Purim

Inspiration and pointers from Rabbi Sacks teaching and other sources: Chabad, Tzohar, Har Etzyon yeshiva and other internet source.

Sources:

Primary Source:

Esther 9:2-1-22:

לְקַיֵּם עֲלֵיהֶם לַהֲיוֹת עֲשִׂים אֶת יוֹם אַרְבַּעַה עָשָׂר לַחֹדֶשׁ אָדָר וְאֶת יוֹם הַמָּשָׁה עָשָׂר בּוֹ בְּכֹל שָׁנָה וְשָׁנָה:
כִּי־מִי־אֲשֶׁר נָחַו בָּהֶם הַיְהוּדִים מֵאוֹיְבֵיהֶם וְהַחֹדֶשׁ אֲשֶׁר נִהְפָּךְ לָהֶם מִיָּגוֹן לְשִׂמְחָה וּמֵאֲבֵל לְיוֹם טוֹב לַעֲשׂוֹת
אוֹתָם יְמֵי מִשְׁתֵּה וְשִׂמְחָה וּמִשְׁלוֹחַ מְנוֹת אִישׁ לְרֵעֵהוּ וּמִתְּבוֹת לְאֲבִיּוֹנִים:

charging them to observe, infinitely sustain to be doing the fourteenth day of Adar and the fifteenth day of that month, every year and each year —

the same as the days on which the Jews enjoyed relief from their foes and the same month which had been transformed for them from one of grief and mourning to one of festive joy. They were to observe doing them as days of feasting and merrymaking, and as an occasion for sending gifts (portions) to one another and presents to the poor.

Points worth noting:

לְקַיֵּם – to observe, also in the blessing of She-Heḥeyanu – to sustain. Means something that endures time (like real-estate).

בְּכֹל שָׁנָה וְשָׁנָה – the word year is doubled, why the redundancy?

To be Doing – לַעֲשׂוֹת – same verb that we are commanded regarding Shabbat.

מְנוֹת אִישׁ לְרֵעֵהוּ – the word MANOT – portions – in plural, comes from the word מָן – Mana, the food the Israelites consumed in the wilderness during the exodus from Egypt. The word רֵעֵהוּ (re-ehu) means his/her re-ah (רַעַ) as in Ve-Ahvtah L're-akha kamokha, love to your fellow human being as yourself. When one sends out food to his fellow, it would be at least two portions...

Re-Ah includes the poor; so, the poor, in addition to receiving food portions, should also get presents that are not food.

Mishneh Torah, Scroll of Esther and Hanukkah Chapter 2:17:

מוֹטֵב לְאֲדָם לְהַרְבוֹת בְּמִתְּבוֹת אֲבִיּוֹנִים מִלְּהַרְבוֹת בְּסַעֲוֹדָתוֹ וּבְשִׁלוּחַ מְנוֹת לְרַעֵיוֹ. שְׂאִין שֵׁם שִׂמְחָה גְּדוּלָה וּמְפֹאָרָה אֲלֵא לְשִׂמְחַם לֵב עֲנִיִּים וְיִתּוּמִים וְאֶלְמָנוֹת וְגֵרִים. שֶׁהַמְּשַׂמֵּחַ לֵב הָאוֹמְלִלִים הָאֵלוּ דוֹמָה לְשִׂכְנָה שֶׁנֶּאֱמַר לְהַחֲיוֹת רוּחַ שְׁפִלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים.

One should rather spend more money on gifts to the poor than on his *Purim* banquet and presents to his friends. No joy is greater and more glorious than the joy of gladdening the hearts of the poor, the orphans, the widows, and the strangers. He who

gladdens the heart of these unhappy people imitates God, as it is written: "I am ... to revive the spirit of the humble, and to put heart into the crushed" ([Isaiah 57:15](#)).

Special Prayers and Traditions

Added Prayers

Reading Megillaht Esther

The evening on the 14th of Adar, we read the Megillah. All are obliged to read the Megillah.

Talmud Bavli, Tractate Megillah 3a:16:

דָּאָמַר רַב יְהוּדָה אָמַר רַב כְּהֵנִים בְּעִבּוּדֵתָן וְלוֹיִים בְּדוּכְנָן וְיִשְׂרָאֵל בְּמַעֲמָדָן כּוֹלֵן מִבְּטְלִין עִבּוּדֵתָן וּבָאִין לְשִׁמוּעַ מִקְרָא מְגִילָה

As Rav Yehuda said that Rav said: The priests at their Temple service, the Levites on their platform in the Temple, where they sung the daily psalm, **and the Israelites at their watches**, i.e., the group of Israelites, corresponding to the priestly watches, who would come to Jerusalem and gather in other locations as representatives of the entire nation to observe or pray for the success of the Temple service, **all cancel their service and come to hear the reading of the Megilla.**

Shulchan Arukh, Orach Chayim Siman 687:

We cancel Torah learning to hear the megillah, all the more so for the rest of the mitzvot of the Torah, because all of them are pushed aside before the reading of the megillah.

Interesting, all the above to read the Megillah in which the Name of HaShem nor a reference to The Omnipresent is made even not once...

Al HaNisim (on those Miracles)

עַל הַנִּסִּים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לְאַבּוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵהּ הַזֶּה.

We thank thee also for the miracles, for the redemption, for the mighty deeds and saving acts, wrought by thee, as well as for the wars which thou didst wage for our fathers in days of old, at this season.

בַּיָּמִי מְרֹדְכֵי וְאַסְתֵּר בְּשׁוּשַׁן הַבִּירָה כְּשֶׁעָמַד עֲלֵיהֶם הַמֶּן הַרְשָׁע בִּקְשָׁה לְהַשְׁמִיד לְהַרוֹג וּלְאַבֵּד אֶת כָּל הַיְּהוּדִים מִנֶּעַר וְעַד זָקֵן טַף וְנָשִׁים בְּיוֹם אֶחָד בְּשִׁלְשָׁה עָשָׂר לְחֹדֶשׁ שְׁנַיִם עָשָׂר הוּא חֹדֶשׁ אֶדְר וּשְׁלָלָם לְבוֹז וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים הַפְּרַת אֶת עֲצָתוֹ וְקִלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ וְהִשְׁבַּח לּוֹ גְּמוּלוֹ בְּרָאשׁוֹ וְתָלוּ אוֹתוֹ וְאָתוֹ בְּנֵיו עַל הָעֵץ וְעָשִׂיתָ עִמָּהֶם נִסִּים וּנְפִלְאוֹת וְנוֹדָה לְשִׁמְךָ הַגָּדוֹל סְלָה.

In the days of Mordecai and Esther, in Shushan the capital, when the wicked Haman rose up against them, and sought to destroy, to slay and make to perish all the Jews, both young and old, little children and women, on one day, on the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey, then didst thou in thine abundant mercy bring his counsel to naught, didst frustrate his

design, and return his recompense upon his own head; and they hanged him and his sons upon the gallows. For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

Missing and Omitted Prayers:

On Purim, the daily Taḥanun – supplication prayer (that includes the confession we use to recite on Yom Kippur – Ashamnu, Bagadnu, Gazalnu... - we have been guilty, we have committed treason, we have stolen...) is omitted.

We do not recite the Hallel prayer – the Praise to the Lord, that is recited in other holidays of deliverance, Pesah is definitely one of them as is Ḥanukkah:

Bavli, Megillah 14a:8:

Rav Naḥman said an alternative answer as to why *hallel* is not recited on Purim: **The reading of the Megilla itself is an act of reciting *hallel*. 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*.

Other Traditions – the Feast of Purim

The feast of Purim is a major meal, that needs to be eaten during the day – and not at night. Feast in Hebrew – מִשְׁתֶּה – Mishteh – is from the same root as to drink – ש.ת.ה.

And what should one drink? The answer is in Talmud:

Bavli, Megillah 7b:7:

אָמַר רַבָּא מִיַּחֲיִיב אִינִישׁ לִבְסוּמֵי בְּפוּרְיָא עַד דְּלֹא יָדַע בֵּין אַרְזֵי הַמֶּן לְבְרוּךְ מְרַדְּכֵי

Rava said: A person is obligated to become intoxicated with wine on Purim until he is so intoxicated that he does not know how to distinguish between cursed is Haman and blessed is Mordecai.

To better understand how this line works, we need to resort to Gematria – the art of numbers associated with Hebrew letters.

Here is the code:

100	ק	10	י	1	א
200	ך	20	כ	2	ב
300	ש	30	ל	3	ג
400	ת	40	מ	4	ד
500	ך	50	נ	5	ה
600	ם	60	ס	6	ו
700	ן	70	ע	7	ז
800	ף	80	פ	8	ח
900	ץ	90	צ	9	ט

Putting this code to work:

Mordehai baruḥ		haman arur
ברוך מרדכי	=	ארור המן
10+20+4+200+40+20+6+200+2		50+40+5+200+6+200+1
		502 = 502

What else Happens in Adar

Which Adar?

Two short videos to explain the tip of the iceberg called the Jewish Calendar, the second is more geared to the meaning and significance of Adar II:

<https://youtu.be/4bNQKCKblqU>

https://youtu.be/7cidUjWtr_4

So, in a leap year, Adar II is the month in which all events of Adar happen. In that case, Adar I is a regular, eventless month, except for:

Shulḥan Arukh, Oraḥ Ḥayyim 697:1 (the last Halakha) – Circa 1550CE:

יום י"ד וט"ו שבאדר ראשון אין נופלין על פניהם ואין אומרים מזמור יענך ה' ביום צרה ואסורים בהספד ותענית אבל שאר דברים אין נוהגים בהם וי"א דאף בהספד ותענית מותרים

The day of the 14th and the 15th of the First month of Adar [in a leap year] we do not fall upon our faces [recite tahanun] and we do not say (the Psalm) a song - Hashem will answer you on a day of suffering, and on them [the 14th and 15th of Adar I] it is forbidden to eulogize or fast. There are those who say that even eulogies and fasting is permitted.

The Rema's Mappa (Tablecloth, R. Moshe Isserles) adds: the practice is according to the first understanding. There are those who say that one is obligated to increase in joy and feasting on the 14th of Adar I however this is not the practice. Nonetheless one should increase slightly their joy and feasting in order to fulfill the words of those who are stringent 'But he that is of a merry heart hath a continual feast (Proverbs 15:15).'

Mishneh Torah, Scroll of Esther and Hanukkah 2:13 – Circa 1170CE:

On these two days, namely the fourteenth and the fifteenth of Adar, lamentation and fasting are forbidden to anyone anywhere.... Lamentation and fasting are forbidden on these two days of the first Adar and the second Adar.

Bavli, Megillah 6b:22, Circa 600CE relying on Mishnah Circa 150CE:

Actually, the Mishnah is according to the opinion of Rabban Shimon ben Gamliel, and the Mishnah is incomplete and is teaching the following: The difference between the fourteenth day of the first Adar and the fourteenth day of the second Adar is only with regard to the reading of the Megillah and distributing gifts to the poor. The Gemara infers that with regard to the matter of eulogy and fasting, this, the first Adar, and that, the second Adar are equal, while about the sequence of Torah portions, the mishna does not speak at all. The Mishnah limits its discussion to the halakhot of Purim.

Throughout the month:

Bavli, Ta-anit 29b:18:

משנכנס אב ממעטין בשמחה וכו' אמר רב יהודה בריה דרב שמואל בר שילת משמיה דרב קשם
משנכנס אב ממעטין בשמחה כה משנכנס אדר מרבין בשמחה

The Mishna teaches that **from when the month of Av begins, one decreases acts of rejoicing. Rav Yehuda, son of Rav Shmuel bar Sheilat, said in the name of Rav: Just as when Av begins one decreases rejoicing, so too when the month of Adar begins, one increases rejoicing.**

Rashi on the above:

Whoever enters Adar: Days of miracles - these were for the Jews - Purim and Pesach.

Other Sources on this connection:

Shulhan Arukh, Oraḥ Ḥayyim 429:1

שואלים בהלכות פסח קודם לפסח שלשים יום

We learn the halakhot of Pesach for 30 days before Pesach.

Likutei Halachot Orach Chaim, Laws of Blessing on Fragrance, Chapter 4:25:1

ומתחילין ביום הפורים בעצמו, כי על-ידי פורים נכנסין לפסח.

And One starts on the very Day of Purim, because by the means of Purim one enters Pesach.

https://www.sefaria.org/Likutei_Halachot%2C_Orach_Chaim%2C_Laws_of_Blessing_on_Fragrance.4.25.1?vhe=Likutei_Halachot: Orach_Chaim_1&lang=bi

Likutei Halakhot is a collection of teachings and commentaries of Rabbi Naḥman of Breslau on the Shulḥan Arukh, written by his disciple Rabbi Nathan of Breslau (January 22, 1780 – December 20, 1844). Rebbe Naḥman himself said: "Were it not for Reb Nathan, not a page of my writings would have remained."

The very same paragraph that the quote is taken from describes in details the connection between Purim and Pesah, the reasons for the delivery of Am Israel from the atrocity, and more connections that the end and the beginning are actually ONE.

Special Shabbatot with specific Torah Readings

Shabbat Sh'kalim

On Shabbat Rosh Ḥodesh Adar (this year it is on the 13th of February) we read Parashat Mishpatim – which is the regular weekly Parasha. In addition to the reading of Mishpatim, and the Maftir reading of Rosh Ḥodesh, we add another reading, from Parashat Ki Tisah, Exodus 10:11-16:

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר:

כִּי תִשָּׂא אֶת רֹאשׁ בְּנֵי יִשְׂרָאֵל לִפְקֻדֵיהֶם וְנִתְּנוּ אִישׁ לְכֹפֶר נַפְשׁוֹ לַיהוָה בַּפְּקֻד אֲתֶם וְלֹא יְהִי בָהֶם נֶגֶף בַּפְּקֻד אֲתֶם:

זֶה יִתְּנוּ כָל הָעֶבֶר עַל הַפְּקֻדִים מִחֻצֵי הַשֶּׁקֶל בַּשֶּׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה הַשֶּׁקֶל מִחֻצֵי הַשֶּׁקֶל תְּרוּמָה לַיהוָה:

כָּל הָעֶבֶר עַל הַפְּקֻדִים מִבְּנֵי עֶשְׂרִים שָׁנָה וּמַעְלָה יִתֵּן תְּרוּמַת יְהוָה:

הָעֶשְׂרִי לֹא יִרְבֶּה וְהַדֹּל לֹא יִמְעִיט מִמִּחֻצֵי הַשֶּׁקֶל לִתֵּן אֶת תְּרוּמַת יְהוָה לְכֹפֶר עַל נַפְשֹׁתֵיכֶם:

וְלִקְחֹתָ אֶת כֶּסֶף הַכֹּפְרִים מֵאֵת בְּנֵי יִשְׂרָאֵל וְנָתַתָּ אֹתוֹ עַל עֲבֹדַת אֹהֶל מוֹעֵד וְהָיָה לְבְנֵי יִשְׂרָאֵל לְזָכוֹן לִפְנֵי יְהוָה לְכֹפֶר עַל נַפְשֹׁתֵיכֶם:

The LORD spoke to Moses, saying:

When you take a census of the Israelite people according to their enrollment, each shall pay the LORD a **ransom** for himself on being enrolled, that no plague may come upon them through their being enrolled.

This is what everyone who is entered in the records shall pay: a half-shekel by the sanctuary weight—twenty gerahs to the shekel—a half-shekel as an offering to the LORD.

Everyone who is entered in the records, from the age of twenty years up, shall give the LORD's offering:

the rich shall not pay more and the poor shall not pay less than half a shekel when giving the LORD's offering as **expiation** for your persons.

You shall take the **expiation** money from the Israelites and assign it to the service of the Tent of Meeting; it shall serve the Israelites as a reminder before the LORD, as **expiation** for your persons.

Why read this before Purim?

Phonetic reason: Expiation Money (verse 16) - כֶּסֶף הַכִּפּוּרִים – Kesef haKippurim – K'Purim means Like Purim.

Mishnah, Megillah Tractate, 3:4 (also Talmud Megillah 29a:17):

ראש חדש אדר שחל להיות בשבת, קורין בפרשת שקלים

When the **New Moon of Adar occurs on Shabbat**, the congregation reads the **portion of Shekalim** on that Shabbat.

Rashi says on this Mishnah: To let them all know to bring their Shekels for this year in Adar, since on the 1st of Nissan (the following month) it is a new donation (a new “fiscal” year).

And why on Shabbat? Because then most of the congregation will be present at the synagogue...

Bavli, Megillah 13b:20:

אם על המלך טוב יכתב לאבדם ועשרת אלפים כסף וגו' אמר ריש לקיש גלי וידוע לפני מי שאמר והיה העולם שעתיד המן לשקול שקלים על ישראל לפיכך הקדים שקליהן לשקליו

Therefore, Haman concluded: **“If it please the king, let it be written that they be destroyed, and I will weigh out ten thousand talents of silver into the hands of those who have the charge of the business, to bring it into the king’s treasuries”** (Esther 3:9). **Reish Lakish said: It is revealed and known in advance to the One Who spoke and the world came into being, that in the future Haman was going to weigh out shekels against the Jewish people; therefore, He** arranged that the Jewish people’s **shekels** that were given to the Temple **preceded** Haman’s **shekels**.

Shabbat Zakhor

Shulchan Arukh, Oraḥ Ḥayim Siman 685:2

בשבת שניה מוציאין שני ספרים באחד קורא פרשת השבוע ובשני קורא זכור את אשר עשה לך עמלק ומפטיר פקדתי את אשר עשה עמלק :

On the second Sabbath we take out two [Torah] scrolls — in one [the Reader] reads the weekly portion, and in the second he reads "Remember what Amalek did to you..." and the haftarah is "I took account of what Amalek did to you..." [I Samuel 15:1–34].

Deuteronomy 25:17–19:

זָכוֹר אֶת אֲשֶׁר-עָשָׂה לְךָ עַמְלֵק בְּדֶרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם:
אֲשֶׁר קָרָךְ בְּדֶרֶךְ וַיִּזְנֶב בְּךָ כָּל-הַנְּחֻשְׁלִים אַחֲרֶיךָ וְאַתָּה עָיַף וַיִּגַע וְלֹא יָרָא אֱלֹהִים:
וְהָיָה בְּהַנִּיחַ אֱלֹהֶיךָ אֶל-מִכְלַיִךְ מִסְבִּיב בְּאַרְצְךָ אֲשֶׁר יְהוָה-אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה לְרִשְׁתָּהּ תִּמְחָה אֶת-זָכְרָ עַמְלֵק מִתַּחַת הַשָּׁמַיִם לֹא תִשְׁכַּח: (פ)

Remember what Amalek did to you on your journey, after you left Egypt—

how, undeterred by fear of God, he surprised you on the march, when you were famished and weary, and cut down all the stragglers in your rear.

Therefore, when the LORD your God grants you safety from all your enemies around you, in the land that the LORD your God is giving you as a hereditary portion, you shall blot out the memory of Amalek from under heaven. Do not forget!

Why read this before Purim?

The reason is obvious: Haman was related to Amalek: We read in I Samuel 15:8:

And he captured King Agag of Amalek - וַיִּתְפֹּשׂ אֶת־אֶגְגֵי מֶלֶךְ־עַמְלֵק; and we also read in Esther 3:1: Haman son of Hammedatha the Agagite - הָמָן בֶּן־הַמְדֵּתָא הָאֲגָגִי. It is clear that Haman was a decedent of the Amalekite King, Agag.

Shabbat Parah and Shabbat HaHodesh

As we already know, we need to start learning about the Halakhot of Pesah right at Purim, 30 days before Pesah itself. These two Parashiot are connected with Pesah.

During Shabbat Parah, that this year its weekly Parasha is Ki Tisah. The Maftir portion is the beginning of the “Constitution” (Hukah) commanding the People of Israel on the ways to purify after being in contact with a dead person. This is a pre-requisite to be able to deal with the sacrifices that are due at the beginning of Nissan and through Pesah.

Parashat HaHodesh is the following Shabbat, the Shabbat before Rosh Hodesh Nissan.

The Parasha of that week is VaYakhel-P'kudey, and the Maftir portion that deals with the laws and rituals of the Pesah sacrifices is read. The Haftara is also a special one, that relates to Pesah. Following are the readings of both special Maftir portions, first is the reading of Shabbat Parah and follows is the reading of Shabbat HaHodesh.

Numbers 19:1-22:

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֵל אַהֲרֹן לֵאמֹר:
זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה יְהוָה לֵאמֹר דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֶיךָ פָּרָה אֲדָמָה תְּמִימָה אֲשֶׁר אֵין בָּהּ מוֹם אֲשֶׁר לֹא עָלָה עָלֶיהָ עֹל:
וַיַּתְתֶּם אֹתָהּ אֶל אֱלֻעָזָר הַכֹּהֵן וְהוֹצִיא אֹתָהּ אֶל־מַחוּץ לַמַּחֲנֶה וְשַׁחַט אֹתָהּ לְפָנָיו:
וְלָקַח אֱלֻעָזָר הַכֹּהֵן מִדָּמָהּ בְּאֶצְבָּעוֹ וְהִזָּה אֶל זֶכֶח פָּנָי אֶהֱל מוֹעֵד מִדָּמָה שֶׁבַע פְּעָמִים:
וְשָׂרַף אֶת הַפָּרָה לְעִיגוֹי אֶת עֵרְבָה וְאֶת בִּשְׂרָהּ וְאֶת דָּמָהּ עַל פְּרֹשֶׁה יִשְׂרָף:
וְלָקַח הַכֹּהֵן עֵץ אֲרָז וְאֶזְבִּיב וְשִׁנִּי תוֹלַעַת וְהִשְׁלִיךְ אֶל תוֹךְ שִׂרְפַת הַפָּרָה:
וְכִבֵּס בְּגָדָיו הַכֹּהֵן וְרַחֵץ בְּשָׂרוֹ בַּמַּיִם וְאַחַר יָבֹוא אֶל הַמַּחֲנֶה וְטָמֵא הַכֹּהֵן עַד הָעָרֶב:
וְהִשְׂרַף אֹתָהּ וְכִבֵּס בְּגָדָיו בַּמַּיִם וְרַחֵץ בְּשָׂרוֹ בַּמַּיִם וְטָמֵא עַד הָעָרֶב:
וְאִסַּף אִישׁ טְהוֹר אֶת אֶפְרַי הַפָּרָה וְהַנִּיחַ מַחוּץ לַמַּחֲנֶה בְּמִקוֹם טְהוֹר וְהִיְתָה לְעֹדֶת בְּנֵי יִשְׂרָאֵל לְמִשְׁמַרְתָּ לְמִי נִדָּה חֻטָּאת הוּא:
וְכִבֵּס הָאֹסֵף אֶת אֶפְרַי הַפָּרָה אֶת בְּגָדָיו וְטָמֵא עַד הָעָרֶב וְהִיְתָה לְבְנֵי יִשְׂרָאֵל וְלִגְרָ וְלִגְרָ הִגְר בְּתוֹכְכֶם לְחֻקַּת עוֹלָם:
הַנֹּגֵעַ בְּמַת לְכָל־נֶפֶשׁ אָדָם וְטָמֵא שִׁבְעַת יָמִים:
הוּא יִתְחַטֵּא בֹו בַיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי יִטְהַר וְאִם לֹא יִתְחַטֵּא בַיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי לֹא יִטְהַר:

כָּל הַנִּגְעַת בְּמֵת בְּנֶפֶשׁ הָאָדָם אֲשֶׁר יָמוּת וְלֹא יִתְחַטָּא אֶת מִשְׁכַּן יְהוָה טְמֵא וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מִיִּשְׂרָאֵל כִּי
 מִי נִדָּה לֹא זָרֵק עָלָיו טְמֵא יְהוָה עוֹד טְמֵאתוֹ בּוֹ:
 זֹאת הַתּוֹרָה אֲדָם כִּי יָמוּת בְּאֵהָל כָּל־הַבָּא אֶל־הָאֵהָל וְכָל־אֲשֶׁר בְּאֵהָל יִטְמֵא שִׁבְעַת יָמִים:
 וְכָל־כְּלֵי פְתוּחַ אֲשֶׁר אֵין צְמִיד פְּתִיל עָלָיו טְמֵא הוּא:
 וְכָל אֲשֶׁר יִגַּע עַל־פְּנֵי הַשִּׁדָּה בְּחִלּוֹ חֶרֶב אֹו בְּמֵת אֹו בְּעֶצֶם אָדָם אֹו בְּקִבְרֵי יִטְמֵא שִׁבְעַת יָמִים:
 וְלִקְחוּ לְטְמֵא מִעֵפֶר שֶׁרֶפֶת הַחֹטְאֹת וְנָתַן עָלָיו מִיָּם חַיִּים אֶל כְּלֵי:
 וְלִקַּח אֲזֹוב וְטָבַל בְּמֵי־אִישׁ טְהוֹר וְהִזָּה עַל הָאֵהָל וְעַל כָּל הַכְּלִים וְעַל הַנֶּפְשׁוֹת אֲשֶׁר הָיוּ שָׁם וְעַל הַנִּגְעַת
 בְּעֶצֶם אֹו בְּחִלּוֹ אֹו בְּמֵת אֹו בְּקִבְרֵי:
 וְהִזָּה הַטְּהַר עַל הַטְּמֵא בַיּוֹם הַשְּׂבִיעִי וְחֹטְאוֹ בַיּוֹם הַשְּׂבִיעִי וְכִכְסֵי בְּגָדָיו וְרִתּוֹץ בְּמֵי־טְהַר
 בְּעָרֵב:
 וְאִישׁ אֲשֶׁר יִטְמֵא וְלֹא יִתְחַטָּא וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מִתּוֹךְ הַקֹּהֵל כִּי אֶת־מִקְדָּשׁ יְהוָה טְמֵא מִי נִדָּה לֹא זָרֵק
 עָלָיו טְמֵא הוּא:
 וְהִיתָה לָהֶם לְחֻקַּת עוֹלָם וּמִזָּה מִי הַנִּדָּה יִכְבֹּס בְּגָדָיו וְהַנִּגְלַע בְּמֵי הַנִּדָּה יִטְמֵא עַד הָעָרֵב:
 וְכָל אֲשֶׁר יִגַּע בּוֹ הַטְּמֵא יִטְמֵא וְהַנֶּפֶשׁ הַנִּגְעַת תִּטְמֵא עַד הָעָרֵב:

The LORD spoke to Moses and Aaron, saying:

This is the ritual law that the LORD has commanded: Instruct the Israelite people to bring you a red cow without blemish, in which there is no defect and on which no yoke has been laid.

You shall give it to Eleazar the priest. It shall be taken outside the camp and slaughtered in his presence.

Eleazar the priest shall take some of its blood with his finger and sprinkle it seven times toward the front of the Tent of Meeting.

The cow shall be burned in his sight—its hide, flesh, and blood shall be burned, its dung included—

and the priest shall take cedar wood, hyssop, and crimson stuff, and throw them into the fire consuming the cow.

The priest shall wash his garments and bathe his body in water; after that the priest may reenter the camp, but he shall be unclean until evening.

He who performed the burning shall also wash his garments in water, bathe his body in water, and be unclean until evening.

A man who is clean shall gather up the ashes of the cow and deposit them outside the camp in a clean place, to be kept for water of lustration for the Israelite community. It is for cleansing.

He who gathers up the ashes of the cow shall also wash his clothes and be unclean until evening. This shall be a permanent law for the Israelites and for the strangers who reside among you.

He who touches the corpse of any human being shall be unclean for seven days.

He shall cleanse himself with it on the third day and on the seventh day, and then be clean; if he fails to cleanse himself on the third and seventh days, he shall not be clean.

Whoever touches a corpse, the body of a person who has died, and does not cleanse himself, defiles the LORD's Tabernacle; that person shall be cut off from Israel. Since the water of lustration was not dashed on him, he remains unclean; his uncleanness is still upon him.

This is the ritual: When a person dies in a tent, whoever enters the tent and whoever is in the tent shall be unclean seven days;

and every open vessel, with no lid fastened down, shall be unclean.

And in the open, anyone who touches a person who was killed or who died naturally, or human bone, or a grave, shall be unclean seven days.

Some of the ashes from the fire of cleansing shall be taken for the unclean person, and fresh water shall be added to them in a vessel.

A person who is clean shall take hyssop, dip it in the water, and sprinkle on the tent and on all the vessels and people who were there, or on him who touched the bones or the person who was killed or died naturally or the grave.

The clean person shall sprinkle it upon the unclean person on the third day and on the seventh day, thus cleansing him by the seventh day. He shall then wash his clothes and bathe in water, and at nightfall he shall be clean.

If anyone who has become unclean fails to cleanse himself, that person shall be cut off from the congregation, for he has defiled the LORD's sanctuary. The water of lustration was not dashed on him: he is unclean.

That shall be for them a law for all time. Further, he who sprinkled the water of lustration shall wash his clothes; and whoever touches the water of lustration shall be unclean until evening.

Whatever that unclean person touches shall be unclean; and the person who touches him shall be unclean until evening.

Exodus 12:1-20:

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל אַהֲרֹן בְּאֶרֶץ מִצְרַיִם לֵאמֹר:
הַחֲדָשׁ הַזֶּה לָכֶם רֹאשׁ חֲדָשִׁים רֹאשׁוֹן הוּא לָכֶם לְחֲדָשֵׁי הַשָּׁנָה:
דַּבְּרוּ אֶל כָּל עַדְתֵּי יִשְׂרָאֵל לֵאמֹר בְּעֶשֶׂר לַחֲדָשׁ הַזֶּה יִקְחוּ לָהֶם אִישׁ שֵׁה לְבֵית אִבְתּוֹ שֵׁה לְבֵיתוֹ:
וְאִם יִמְעַט הַבַּיִת מִהֵיִת מִשֵּׁה וְלִקַּח הוּא וְשִׁכְנוֹ הַקָּרֵב אֶל בֵּיתוֹ בְּמִכְסַת נִפְשָׁתוֹ אִישׁ לְפִי אֲכָלוּ תִכְסּוּ עַל
הַשֵּׁה:
שֵׁה תַמִּים זָכָר בֶּן שָׁנָה יְהִיֶה לָכֶם מִן הַכֹּבָשִׁים וּמִן הַעֲזִים תִּקְחוּ:
וְהִיָּה לָכֶם לְמִשְׁמֶרֶת עַד אַרְבַּעַה עָשָׂר יוֹם לַחֲדָשׁ הַזֶּה וְשִׁחְטוּ אֹתוֹ לֵל קֹהֵל עַדְתֵּי־יִשְׂרָאֵל בֵּין הָעֲרֻבִים:
וְלִקְחוּ מִן־הַדָּם וְגִתְנוּ עַל שַׁתֵּי הַמְּזוֹזוֹת וְעַל הַמִּשְׁקוּף עַל הַבַּיִתִּים אֲשֶׁר יֹאכְלוּ אֹתוֹ בָּהֶם:
וְאֲכָלוּ אֶת הַבָּשָׂר בַּלַּיְלָה הַזֶּה צְלִי אֵשׁ וּמִצּוֹת עַל מַרְרִים יֹאכְלֶהוּ:
אֵל תֹּאכְלוּ מִמֶּנּוּ זָא וּבָשָׂל מִבָּשָׂל בְּמַיִם כִּי אִם צְלִי אֵשׁ רֹאשׁוֹ עַל כָּרְעִיו וְעַל קָרְבּוֹ:
וְלֹא תוֹתִירוּ מִמֶּנּוּ עַד־קָרַר וְהִנְתֵּר מִמֶּנּוּ עַד בֹּקֵר בָּאֵשׁ תִּשְׂרֹפוּ:
וְכֹה תֹאכְלוּ אֹתוֹ מִתְנַיִכֶם חֲגָרִים גַּעֲלִיכֶם בְּרַגְלֵיכֶם וּמִקְלַכֶם בְּיַדְכֶם וְאֲכַלְתֶּם אֹתוֹ בְּחַפְזוֹן כִּפְסָה הוּא לַיהוָה:
וְעִבְרַתִּי בְּאֶרֶץ מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהִפִּיתִי כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאֲדָם וְעַד בְּהֵמָה וּבְכָל אֱלֹהֵי מִצְרַיִם
אֶעֱשֶׂה שְׁפָטִים אֲנִי יְהוָה:

וְהָיָה הַדָּם לָכֶם לְאֹת עַל הַבָּתִּים אֲשֶׁר אַתֶּם שֹׁם וְרֵאִיתִי אֶת הַדָּם וַפְּסַחְתִּי עֲלֵיכֶם וְלֹא יְהִי בְכֶם נֹגֵף
 לְמִשְׁחֵית בְּהַפְתִּי בְּאֶרֶץ מִצְרַיִם:
 וְהָיָה הַיּוֹם הַזֶּה לָכֶם לְזִכְרוֹן וְחַגְתֶּם אֹתוֹ חֵג לַיהוָה לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם תִּחְגְּלוּ:
 שִׁבְעַת יָמִים מִצּוֹת תֹּאכְלוּ אַךְ בַּיּוֹם הָרִאשׁוֹן תִּשְׁבְּתוּ שְׂאֵר מִבְּתֵיכֶם כִּי כָל־אֶכֶל חִמֵץ וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא
 מִיִּשְׂרָאֵל מִיּוֹם הָרִאשׁוֹן עַד יוֹם הַשְּׁבִיעִי:
 וּבַיּוֹם הָרִאשׁוֹן מִקְרָא קֹדֶשׁ וּבַיּוֹם הַשְּׁבִיעִי מִקְרָא קֹדֶשׁ יְהִי לָכֶם כֹּל מִלֶּאכָה לֹא יַעֲשֶׂה בָהֶם אִךְ אֲשֶׁר יֹאכֵל
 לְכָל נֶפֶשׁ הוּא לְבַדּוֹ יַעֲשֶׂה לָכֶם:
 וּשְׁמֵרְתֶם אֶת הַמִּצְוֹת לִּי בְעֶצֶם הַיּוֹם הַזֶּה הוֹצֵאתִי אֶת צְבָאוֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם וּשְׁמֵרְתֶם אֶת הַיּוֹם הַזֶּה
 לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם:
 בְּרִאשׁוֹן בְּאַרְבַּעַה עָשָׂר יוֹם לַחֹדֶשׁ בְּעָרֵב תֹּאכְלוּ מִצֵּת עַד יוֹם הָאֶחָד וְעֹשְׂרִים לַחֹדֶשׁ בְּעָרֵב:
 שִׁבְעַת יָמִים שְׂאֵר לֹא יִמָּצָא בְּבֵתֵיכֶם כִּי כָל אֶכֶל מִחֻמְצָת וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מֵעַדְת יִשְׂרָאֵל בְּגֵר וּבְאֶזְרַח
 הָאֶרֶץ:
 כֹּל מִחֻמְצָת לֹא תֹאכְלוּ בְּכָל מוֹשְׁבֵתֵיכֶם תֹּאכְלוּ מִצּוֹת:

The LORD said to Moses and Aaron in the land of Egypt:

This month shall mark for you the beginning of the months; it shall be the first of the months of the year for you.

Speak to the whole community of Israel and say that on the tenth of this month each of them shall take a lamb to a family, a lamb to a household.

But if the household is too small for a lamb, let him share one with a neighbor who dwells nearby, in proportion to the number of persons: you shall contribute for the lamb according to what each household will eat.

Your lamb shall be without blemish, a yearling male; you may take it from the sheep or from the goats.

You shall keep watch over it until the fourteenth day of this month; and all the assembled congregation of the Israelites shall slaughter it at twilight.

They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they are to eat it.

They shall eat the flesh that same night; they shall eat it roasted over the fire, with unleavened bread and with bitter herbs.

Do not eat any of it raw, or cooked in any way with water, but roasted—head, legs, and entrails—over the fire.

You shall not leave any of it over until morning; if any of it is left until morning, you shall burn it.

This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly: it is a passover offering to the LORD.

For that night I will go through the land of Egypt and strike down every first-born in the land of Egypt, both man and beast; and I will mete out punishments to all the gods of Egypt, I the LORD.

And the blood on the houses where you are staying shall be a sign for you: when I see the blood I will pass over you, so that no plague will destroy you when I strike the land of Egypt.

This day shall be to you one of remembrance: you shall celebrate it as a festival to the LORD throughout the ages; you shall celebrate it as an institution for all time.

Seven days you shall eat unleavened bread; on the very first day you shall remove leaven from your houses, for whoever eats leavened bread from the first day to the seventh day, that person shall be cut off from Israel.

You shall celebrate a sacred occasion on the first day, and a sacred occasion on the seventh day; no work at all shall be done on them; only what every person is to eat, that alone may be prepared for you.

You shall observe the [Feast of] Unleavened Bread, for on this very day I brought your ranks out of the land of Egypt; you shall observe this day throughout the ages as an institution for all time.

In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening.

No leaven shall be found in your houses for seven days. For whoever eats what is leavened, that person shall be cut off from the community of Israel, whether he is a stranger or a citizen of the country.

You shall eat nothing leavened; in all your settlements you shall eat unleavened bread.

Purim is forever

Mishneh Torah, Scroll of Esther and Hanukkah Chapter 2:18:

כָּל סִפְרֵי הַנְּבִיאִים וְכָל הַכְּתוּבִים עֲתִידִין לְבָטֵל לִימֹת הַמְּשִׁיחַ חוּץ מִמַּגִּלַּת אֶסְתֵּר וְהָרִי הִיא קִיּוּמָת כַּחֲמִשָּׁה חֳמִשֵּׁי תוֹרָה וְכַהֲלֹכֹת שֶׁל תוֹרָה שֶׁבָּעַל פֶּה שְׂאִינָן בְּטֵלִין לְעוֹלָם. וְאִף עַל פִּי שֶׁכָּל זְכוֹרֹן הַצְּרוֹת יִבְטֵל שְׁנֶאֱמַר (ישעיה סה טז) "כִּי נִשְׁכַּח הַצְּרוֹת הָרֵאשׁוֹנוֹת וְכִי נִסְתְּרוּ מֵעֵינַי". יְמֵי הַפּוּרִים לֹא יִבְטְלוּ שְׁנֶאֱמַר (אסתר ט כח) "וְיְמֵי הַפּוּרִים הָאֵלֶּה לֹא יִעָבְרוּ מִתּוֹךְ הַיְּהוּדִים וְזָכְרָם לֹא יִסּוּף מִזֶּרְעָם:"

All Prophetic Books and the Sacred Writings will cease [to be recited in public] during the messianic era except the Book of Esther. It will continue to exist just as the Five Books of the Torah and the laws of the Oral Torah that will never cease. Although ancient troubles will be remembered no longer, as it is written: "The troubles of the past are forgotten and hidden from my eyes" (Isaiah 65:16), the days of Purim will not be abolished, as it is written: "These days of Purim shall never be repealed among the Jews, and the memory of them shall never cease from their descendants" (Esther 9:28).

Purim is like Yom Kippur

Rabbi Isaac Luria (HaAri HaKaddosh), the "father" of Kabbalah from Tzfat of the 16th Century coined the phrase "יּוֹם הַכִּיפּוּרִים – כְּפּוּרִים – Yom HaKippurim k'Purim", meaning that Yom Kippur is like Purim. On the surface of things these two holidays are complete opposites: Most solemn, quiet, day of fast on one hand, versus a day of feast, drinks, jolly behavior, and loud laughter on the other hand.

However, there are many similarities: Purim celebrates the consequences of pure chance: the “lottery (PUR in Hebrew, that gave the holiday its name)” that brought the days of Adar as the days of annihilation of Am Israel and the sequence of chances that turn the decree over and around. So is Yom Kippur, in which each and every one of us stands in front of the unknown to us judgement, and the irrational bond between the individual and the Divine.

In the story of Purim, Megillat Esther, there is no mention at all of the Name of God in any form whatsoever. The purpose of Yom Kippur and its rituals is to transcend the individual to such a high, elevated, spiritual relationship with HaShem, higher than a relationship that needs addressing the Divine by name.

In Conclusion

[Rabbi Sacks, The Therapeutic Joy of Purim - excerpts](https://rabbisacks.org/therapeutic-joy-purim-purim-5775/)

[\(https://rabbisacks.org/therapeutic-joy-purim-purim-5775/\)](https://rabbisacks.org/therapeutic-joy-purim-purim-5775/)

Why simḥa? We can understand why the Jews of the time felt exhilaration. The decree sentencing them to death had been rescinded. Their enemies had been punished. Haman had been hanged on the very gallows he had prepared for Mordechai. Mordechai himself had been raised to greatness.

But is joy the emotion we should feel in perpetuity, remembering those events? The first warrant for genocide against the Jewish people (the second if one counts Pharaoh’s plan to kill all newborn Jewish males) had been frustrated. Is simḥa the appropriate emotion? Surely what we should feel is relief, not joy. Pesah is the proof. The word “joy” is never mentioned in the Torah in connection with it.

The simḥa of Adar is different from the normal joy we feel when something good and positive has happened to us or our people: it is a therapeutic joy rather than an expressive joy.

Imagine what it is to be part of a people that had once heard the command issued against them: “to destroy, kill and annihilate all the Jews—young and old, women and children—on a single day” (Est. 3:13). We who live after the Holocaust, who have met survivors, heard their testimony, seen the photographs and documentaries and memorials, know the answer to that question. On Purim the Final Solution was averted. But it had been pronounced. Ever afterward, Jews knew their vulnerability. The very existence of Purim in our historical memory is traumatic.

The Jewish response to trauma is counterintuitive and extraordinary. You defeat fear by joy. You conquer terror by collective celebration. You prepare a festive meal, invite guests, give gifts to friends. While the story is being told, you make a rumbustious noise as if not only to blot out the memory of Amalek, but to make a joke out of the whole episode. You wear masks. You drink a little too much. You make a Purim spiel.

Precisely because the threat was so serious, you refuse to be serious – and in that refusal you are doing something very serious indeed. You are denying your enemies a victory. You are declaring that you will not be intimidated. As the date of the scheduled

destruction approaches, you surround yourself with the single most effective antidote to fear: joy in life itself. As the three-sentence summary of Jewish history puts it: “They tried to destroy us. We survived. Let’s eat.” Humour is the Jewish way of defeating hate. What you can laugh at, you cannot be held captive by.

Some years ago, I wrote a book, “Celebrating Life”, a cheer-you-up book, that became a favorite of the Holocaust survivors. In that book, commenting on Roberto Begnini’s comedy about the Holocaust, “Life is Beautiful”, I had said that though I agreed with his thesis – a sense of humor keeps you sane – that was not enough in Auschwitz to keep you alive.

“On that, you are wrong,” one of the survivors that read that said, and then told me his story. He had been in Auschwitz, and he soon realized that if he failed to keep his spirits up, he would die. He made a pact with another young man, that they would both look out, each day, for some occurrence they found amusing. At the end of each day they would tell one another their story and they would laugh together. “That sense of humour saved my life,” he said. I stood corrected. He was right.

That is what we do on Purim. The joy, the merrymaking, the food, the drink, the whole carnival atmosphere, are there to allow us to live with the risks of being a Jew – in the past, and tragically in the present also – without being terrified, traumatized or intimidated. It is the most counter-intuitive response to terror, and the most effective. Terrorists aim to terrify. We as Jews must fight antisemitism, the demonization of Israel, and the intimidation of Jewish students on campus. To be a Jew is to refuse to be terrified. So we must never let ourselves be intimidated – and the Jewish way to avoid this is “marbim b’simḥa”, to increase our joy. The people that can know the full darkness of history and yet rejoice is a people whose spirit no power on earth can ever break.

[Teaching Based on the Broslov Rebbe:](https://youtu.be/n7JwB0rLqBE)

<https://youtu.be/n7JwB0rLqBE>