

THE MITZVA OF SENDING GIFTS

The Trumot HaDeshen explains that the reason we send food gifts is so that each person will have enough food for his festive meal on Purim. Accordingly, if a person gives other presents, and not food, he has not fulfilled his Mitzva. The great Kabbalist, Rav Shlomo Elkabetz, writes that we give food to increase love and unity amongst the Jewish people, and this is the opposite of what Haman said about the Jews, that they are a nation, 'spread out and separated,' ie, from each other, and according to this, if a person does not give food, he still has not fulfilled his obligation.

REMEMBERING THE HALF SHEKEL

It is written in the holy books that just as the Jews would bring their offerings to Jerusalem at the time of the Temple, in the same way it is a great mitzva to donate charity to the poor of Jerusalem.

To all those who are interested in participating in the mitzva of the Half Shekel for the sake of the needy of Jerusalem, it is possible to make deposits in the account of our non-profit organization.

through credit cards by telephone number: 347-417-0246.

or to send to our Post Office Box 6607, Jerusalem.

THE MITZVA OF DRINKING ON PURIM

The Abudermhem writes that the reason we are commanded to drink wine on Purim is to remember all the miracles that were brought about through drinking at parties during the Purim story. Firstly, Vashti's downfall came due to all the wine Achashverosh drank, then, when Esther replaced her, Achashverosh made another party. Most importantly, Haman's downfall came during the party that Esther had prepared for him and Achashverosh. The Yad Ephraim relates that it was revealed to him in a dream that the main reason for drinking on Purim is to be able to rejoice and give thanks to Hashem with a high spirit, (no pun intended). The Sage, Hatam Sofer writes that the idea of drinking on Purim is to repair the drinking that was done by the Jews at the party of Achashverosh, which led to other sins. The Rav, Chaim Vital adds that within

every 'klipah' or shell, there resides a holy spark of pure desire that sustains it.

Therefore, the sages instituted drinking on Purim until we cannot differentiate between the curse of Haman and the blessing of Mordechai. By being drunk, he will say, Baruch Haman, and bring forth the holy spark residing in that low place, and since he does not know what he is doing, the spark of holiness will not be drawn into the realms of the other side, but will reside in holiness. The Shem MiShmuel adds from his father, the Avne Nezer, that Hashem rewards a person 'measure for measure.' In reward for drinking on Purim, and to some extent, losing his intelligence, HaShem will reward him with an abundance of knowledge and understanding the entire year. The Rebbe of Kotzk writes that drinking wine on Purim is a segulah for prayers to be accepted. The Yigael Ya'acov brings down from his rebbe, the Imre Yoseph of Spinka that by drinking wine on Purim we bring the Geula closer and the building of the Beit Hamikdash. The Yitav Lev says that drinking wine on Purim is a segulah for Parnasah, that they will not have to chase after their livelihood, but that rather, it will come easily to them. The holy rebbe of Zidichov says that drinking on Purim is considered as great as fasting from Shabbat to Shabbat, an entire week without food or drink!