

Dvar Torah for Purim

Based on *Likutey Halakhot, Basar B'Chalav 5:19*

A man is obligated to get drunk on Purim to such an extent that he does not know the difference between "Haman is cursed" and "Mordekhai is blessed" (*Megilah 7b; Shulchan Arukh, Orach Chaim 695:2*).

When one drinks too much wine, he reveals secrets (*Eiruvin 65a*).

Your favorite wine; Jack Daniels or Wild Turkey. On Purim they have another name: truth serum.

A lot of our waking moments are spent making judgments: this is good, this is not so good; that's great, that's awful. Some judgments are about people: I'm OK, you need improvement. Occasionally such judgments are correct. But....

We're ill. From two thousand years in the prison of exile, divorced, orphaned or abandoned from our families and seemingly from God, our perceptions are bound to be greatly distorted. As Rambam writes, to one who is ill, the sweet is bitter and the bitter is sweet. Rebbe Nachman teaches that our souls are very ill (*Likutey Moharan I, Lesson #30:2*).

So Dr. Mordekhai HaTzaddik prescribed that we drink on Purim (*Esther 9:23*). The purpose of our drunken joy is not to anesthetize us so that, for a day, we are distracted from our problems. The joy is to heal our soul by raising our perspective. From the vantage point of a higher *daat* (God awareness) the "cursed Hamans" are fewer and the "blessed Mordekhaish" more. At the highest vantage point there is no Haman, just Mordekhai.

Purim-like joy is an essential ingredient for reaching that vantage point, but not the only one. Underneath the worries, loneliness, resentment or insecurity that precipitate our judgments, lies a holy soul that aches for closeness to God. This is the secret that one has to reveal—to oneself, at first. Admit it. The jealousy, the ego's desires, the body's desires, are all meaningless. They will be left behind when it's time to leave this world. One sees that clearly while awaiting to be prepared for burial (*Rabbi Nachman's Wisdom #83*).

One has to speak out the true longing of the soul. Take the "medicine," the truth serum of your choice, in order that the real you should reveal herself to you and to God. May your words of prayer flow freely.

afreilekhen Purim!

Purim Sameach!

Happy Purim!

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