

1. In the Gemarah (source 1), what is the word that means “to drink?” Do you know another Hebrew/Aramaic word that could have been used?

לבסומי

Could have said lishtot or l’hishtaker

2. According to the Taz, (source 5), why was the story of Rabba and Rav Zeira told in the Gemarah right after the law that one should drink?

To show that the law is not accepted because of the dangerous things that could result from it.

3. According to the Meiri (in source 4), what are the two kinds of simcha and which one are we commanded to have on Purim?

One is the “anything goes” type of letting loose and losing control. The other is focused joy that helps one in enjoying the day and serving G-d and doing Mitzvot. The second kind is the one Purim is about.

4. According to the Chayei Adam (quoted in source 4), when is it NOT a mitzvah to drink?

If the drinking can lead to doing foolish or sinful things, like making a fool of yourself or not davening or bentching.

5. According to the logic of the Chayei Adam, under what circumstances would it be wrong to drink in our days?

If it could lead to dangerous things like driving while impaired

6. How do we fulfill the obligation to drink according to the Ramo (R. Moshe Isserles) (source 2)?

By drinking a little more than we are used to drinking, and taking a nap. While asleep, we don’t know the difference between Arur Haman and Baruch Mordechai.

7. How do we fulfill the obligation to drink according to the Magen Avraham (in source 65)?

By drinking a little so that we can’t figure out the gematriya in our heads that “Arur Haman” equals “Baruch Mordechai.”

8. Why does it say to drink until you don’t know the difference between “cursed is Haman and blessed is Mordechai,” rather than the difference between Haman and Mordechai themselves? (source 3)

Because the fall of Haman and the rise of Mordechai are really just flip sides of the same miracle of deliverance. It’s not that you must drink until you don’t know the difference between Haman and Mordechai, which is a vast difference, but between the two parts of the same miracle.