

שמחה

SIMCHA
joy

Find Pleasure in Life

The Jewish approach encourages us to balance striving to repair the world with humor and a sense of contentment with what life provides.

SENSIBILITY CARD

On One Foot: Simcha

IMPORTANT TEXTS

"It is a great *mitzvah* to always be in a state of joy." — Rabbi Nachman of Breslov

"Who is rich? Those who rejoice in their own lot." — *Avot* 4:1

"God said, 'It is not good for Man to be alone.'" — *Genesis* 2:18

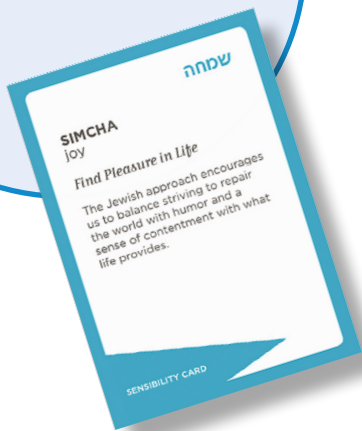
"Rava said: 'One is obligated to become fragrant [with wine] on *Purim* until he cannot tell the difference between "cursed be Haman" and "blessed be Mordechai."'
— TB *Megillah* 7b)



The Implications

We will look at *Simcha* in the context of:

- Loving Your Life **104**
- Relationship Workshop: Jewish Insights to Strengthen Your Relationships **107**
- *Purim* Edition: Jews and Booze **111**
- Just for Hillel Professionals: Keeping the Joy Alive **115**
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Loving Your Life

This Activity is Great For



Social Justice

- Service Projects



Academic Calendar

- End of the Year Celebration



Pastoral Counseling

- Self-Worth



Holidays

- Thanksgiving

Big Idea

Becoming aware of all the good in your life, and expressing your gratitude can improve your happiness.

I. Beginning the Conversation

Have a Marie Kondo-style party, in which participants bring bags of “stuff” (including clothing, books, chotchkes, etc.) that has been cluttering their dorm rooms and that they have been meaning to go through. Kondo parties are gatherings based on Marie Kondo’s best-selling books *The Life-Changing Magic of Tidying Up* and *Spark Joy*, and encourage participants to declutter by figuring out whether their belongings give them joy. Bring donation bags or boxes with you for any items that are unwanted and in good condition. (For more background about Marie Kondo, her popular decluttering method, and her best-selling books, see her website www.tidyingup.com.)

As you have students go through their items, they should hold each item and ask: “Does this spark joy?” If it does, they should keep it; if not, they should say “thank you” to the object for the joy it has given them in the past, and then put it in a donation box so it can bring joy to others.

About midway through the process you may wish to read the following story to students:

Whenever Rabbi Menachem Mendel, the Kotzker Rebbe, replaced a pair of worn-out shoes, he would neatly wrap up the old ones in newspaper before placing them in the trash, and would declare, “How can I simply toss away such a fine pair of shoes that have served me so well these past years!?” (<http://www.jewishpathways.com/mussar-program/gratitude>)



“ TALK IT OUT

After students have gone through this decluttering, reflect with them:

- What were some of the items that sparked joy in you? What was it about them that brought you joy?
- What are some other things or experiences that bring you joy in your life?
- How did it feel to say thank you to a shirt or a belt?
- What elements of the decluttering process that we just did were very Jewish?

Simcha



II. A Deeper Dive

A. Can we experience more joy?

Ask students if they have heard of the field of positive psychology. Positive psychology concerns itself with the question of how people can lead their best lives, and how they can flourish. (Interestingly, quite a few of the significant figures in the positive psychology field are Jewish, and are children of Holocaust survivors.) Martin Seligman, the founder of positive psychology, discovered that there are five elements, which he calls PERMA for short, that are crucial to human flourishing: positive emotions, engagement, relationships, meaning and achievement. (For more information, see <https://positivepsychologyprogram.com/perma-model/>). Today we will focus on the first element: positive emotions. Seligman found that the ability to be positive and optimistic (positive emotions) are crucial to human well-being. We are all genetically programmed to have varying levels of positivity and optimism.

Place a piece of paper that says "Extremely negative and pessimistic" on one side of the room, and another piece of paper that says "Always sunny, positive and optimistic" on the other. Ask students to position themselves somewhere between these two signs based on how they experience the world.

Then ask them to position themselves where they would like to be on the continuum.

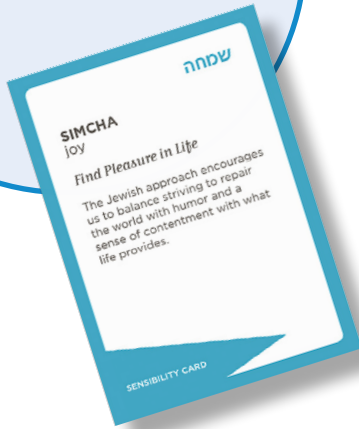
Tell students: Jewish tradition tells us that: "*Mitzvah gedolah lihiyot b'simcha tamid*" — it is a great *mitzvah* to always be in a state of happiness.

- Does this sound like a Jewish idea to you? Does it sound like a *mitzvah*?
- How can you be happy, positive and optimistic if that is just not who you are?

B. The Role of Gratitude in Happiness

Seligman has shown that it is possible to become more positive and optimistic -- that your baseline positive emotions that you were born with, can be improved. Through extensive experimentation, he found that incorporating a gratitude practice can cause lasting improvement in our happiness.

Simcha



Gratitude — *Hakarat hatov* in Hebrew, is an important Jewish practice. Give the following excerpt to students to read together and discuss:

Alan Morinis, Gratitude: *Hakarat HaTov*

Alan Morinis, Gratitude: Hakarat HaTov, Jewish Pathways, <http://www.jewishpathways.com/mussar-program/gratitude>:

When you open up to the trait of gratitude, you see clearly how much good there is in your life. Gratitude affirms. Of course there will be things you are still lacking, and in reaching for gratitude no one is saying you ought to put on rose-colored glasses to obscure those shortcomings. But most of us tend to focus so heavily on the deficiencies in our lives that we barely perceive the good that counterbalances them.

This condition is especially common among we who live in a world permeated by advertising that constantly reveals to us all the things we don't have -- and tells us how satisfied we would be with ourselves and our lives, if only we would buy their product. There is no limit to what we don't have, and if that is where we focus, then our lives are inevitably filled with endless dissatisfaction. This is the ethos that lies behind the great *Talmudic* proverb which asks, "Who is rich?" and then answers, "Those who rejoice in their own lot." (Avot 4:1)

If you have time: bring in *siddurim* and read the *birkot hashachar* (morning blessings) together. Discuss: which of these blessings resonates with me? How could incorporating these blessings of gratitude in my mornings influence my entire day?

III. Putting Gratitude into Practice

A. Gratitude Practice

1. Write down 20 things for which you are grateful.
2. Think of some difficulties in your life right now - write down some things you are grateful for even in the midst of these difficulties.

B. Gratitude Journal Challenge

Challenge students: For the next 2 weeks, keep a gratitude journal and every night, write down three good things that happened in your day, and how those things happened. Reconvene students after two weeks — in-person if possible, and discuss how their gratitude journals have impacted their daily lives.



Relationship Workshop

Jewish Insights to Strengthen Your Relationship

This Activity is Great For

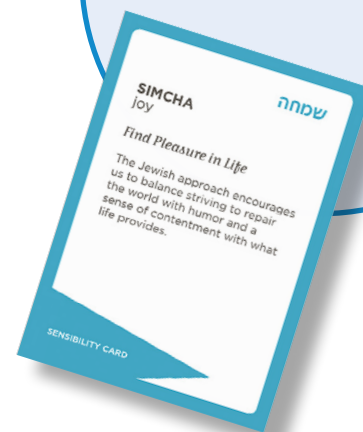


Learning

• Group Learning



Identity & Relationships



Big Idea

Judaism gives us ideas and tools to have happier relationships.

I. Beginning the Conversation

According to Martin Seligman and other positive psychologists, healthy relationships are essential to well-being. In this workshop, we will learn Jewish ideas about love and relationships, and how to use these insights to improve our relationships. We will not talk about how to choose the right person for you; rather this session is meant to present and practice some basic Jewish insights about how to act in a serious relationship once we have chosen to commit to another (traditionally discussed in the context of marriage). Students will reach a deeper understanding of Judaism's ideal of committed relationships, and the holy task of moving beyond one's self-interest to embrace another.

II. A Deeper Dive

A. We, Not Only Me

According to the *Torah*, how did the world's first couple meet? And what does the *Torah* mean to tell us through this story?

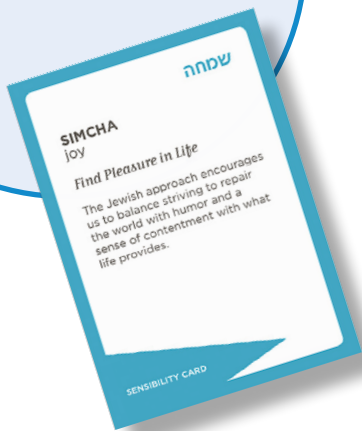
Read together or in *chavruta* (study partners) Adam and Eve's "meet cute" story told in ***Breishit (Genesis) 2: 18-24***:

יה וַיֹּאמֶר ה' אֱלֹקִים לֹא טוֹב הָיְתָה הָאָדָם לְבַדּוֹ אֶעֱשֶׂה לוֹ עֵזֶר כְּנֶגְדּוֹ.

18 The Lord God said, "It is not good for the man to be alone. I will make a helper suitable for him."

יט וַיִּצַר ה' אֱלֹקִים מִן הָאָדָמָה כָּל חַיַּת הַשָּׂדֶה וְאֵת כָּל עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל הָאָדָם לְרֵאוֹת מֶה יִקְרָא לוֹ וְכָל אֲשֶׁר יִקְרָא לוֹ הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ.

19 Now the Lord God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name.



Breishit (Genesis) 2: 18-24 (continued):

כ וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל הַבְּהֵמָה וְלְעוֹף הַשָּׁמַיִם וְלִכְל חַיַּת הַשָּׂדֶה וְלָאָדָם לֹא מָצָא עֹזֵר כְּנֶגְדּוֹ.

20 So the man gave names to all the livestock, the birds in the sky and all the wild animals. But for Adam no suitable helper was found.

כא וַיִּפֹּל ה' אֱלֹקִים תְּרִדְמָה עַל הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצְלָעֵתָיו וַיִּסְגֶּר בָּשָׂר תַּחְתְּנָהּ.

21 So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and then closed up the place with flesh.

כב וַיִּבֶן ה' אֱלֹקִים אֶת הַצֶּלַע אֲשֶׁר לָקַח מִן הָאָדָם לְאִשָּׁה וַיְבַאֶהָ אֶל הָאָדָם.

22 Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man.

כג וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עִצָּם מֵעִצְמִי וּבָשָׂר מִבָּשָׂרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לָקַחָהּ זֹאת.

23 The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man."

כד עַל כֵּן יַעֲזֹב אִישׁ אֶת אָבִיו וְאֶת אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד.

24 Therefore a man should leave his father and mother and unite with his wife, and they shall become one flesh.

- Ask students what surprises them about this story. Make a list of all the strange elements of the story. (For example, what was "not good" about Man being alone? Why does God create Woman by taking part of Man? Why didn't God create Man and Woman as separate human beings from the beginning - why go through this process?)
- After students have brainstormed their questions, and suggested some answers, tell students that Judaism looks at this story as a model for relationships. According to Jewish thought, one of the most important tasks in a person's life is to enter into a healthy, committed relationship with another person, where they can come together and become one (1+1=1). It is "not good" for a person to be alone; instead we are encouraged to come together as one and choose to merge our life with someone else's. We are used to taking care of our own needs above all else; creating a life with another requires, two separate human beings to work hard to give to each other, to see other's interests as their own, and strive to reach oneness. (Note: Emphasize that of course people in a relationship should not forfeit their own selfhood; there is a difference between creating a life with someone else, and sacrificing your individuality.)

The following exercises are tools to help students practice "we, not only me" behaviors:

We, Not Only Me: Exercise #1

Choose volunteers and role-play:

- Your partner comes to you and tells you she just got an A on her thesis. What is your response?
- Your partner calls you and says that he received an award for his public service work and is going on a two-week trip to South America. What is your response?

Tell students: Shelly Gable and marital researchers at UCLA have found that how you support your partner when good things happen can impact the strength of your relationship. When couples engage in what she calls "active constructive responding", experimenters found increases in love and affection and decreases in divorce.

The chart below shows four kinds of reactions to good news. Act out the different responses (to a partner’s promotion) and then practice “active constructive responses” to typical issues that come up.

ACTIVE AND CONSTRUCTIVE

“That is great. I know how important that promotion was to you! We should go out and celebrate and you can tell me what excites you most about your new job.” (Nonverbal communication: Maintaining eye contact, displays of positive emotions, such as genuine smiling, touching, laughing.)

PASSIVE AND CONSTRUCTIVE

“That is good news.” (Nonverbal communication: Little to no active emotional expression.)

ACTIVE AND DESTRUCTIVE

“That sounds like a lot of responsibility to take on. There will probably be more stress involved in the new position and longer hours at the office.” (Nonverbal communication: Displays of negative emotions, such as furrowed brow, frowning.)

PASSIVE AND DESTRUCTIVE

“What are we doing on Friday night?” (Nonverbal communication: Little to no eye contact, turning away, leaving room.)



<http://positivepsychologynews.com/news/doug-turner/20070515248>

We, Not Only Me: Exercise #2

Tell students the story of Rabbi Aryeh Levin (d. 1969), known as “the *Tzaddik* of Jerusalem” who accompanied his wife to the doctor and said: “Doctor, my wife’s foot is hurting us.”

Reflective Questions (Have students answer these questions in writing.):

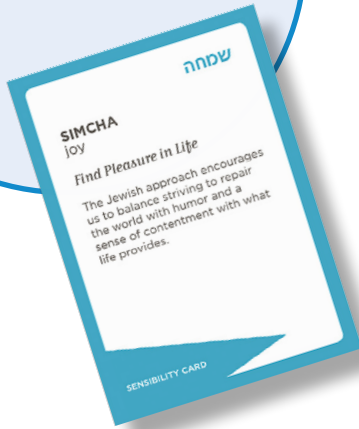
- How do you respond to your partner when he or she is going through a difficult time?
- How could you respond to your partner’s pain in a more empathetic way?

B. Giving

Tell students: the word *ahava* (love) comes from the Aramaic word *hav* or give. In Jewish thought, giving to another leads to love. Ask students if they know anyone who has recently had a baby. That person is probably sleep-deprived and worn out from constantly feeding, changing, rocking, bathing and burping a little human who can only cry and poop – and yet they are filled with incredible love for the baby. The parent gives everything to the baby – and that giving helps cement their love for the baby.

The Hebrew word for generous giving is *chesed*. Being in a relationship requires us to take a step back from only considering our own interests and give to another person. It also requires us to know how to receive from the other. (Remind students: if someone tells you they love you, and then they mistreat you: this is not love. Love is treating another person with *chesed*; both partners need to give and receive willingly and unconditionally.)

Simcha



How can you act with *chesed* toward your partner?

Giving: Exercise #3:

Think about your partner.

What is something that you can do for him or her that will make his or her life easier or more enjoyable? Write down your answers.

Life homework:

For the next week, make sure to do something nice for your partner every day, with no expectation of payback.

Come back in a week and discuss the effect of these actions on yourself as a person, and on your relationship.

C. Gratitude

We often express our gratitude to people we see infrequently, and forget to say "thank you" to the people who are closest to us. This practice of saying thank you is called "*hakarat hatov*".

Gratitude: Exercise #4

Write a letter to your partner expressing your gratitude for who they are and what they have done for you.



Purim *Edition:* Jews and Booze

This Activity is Great For



Holidays

- *Purim*



Learning

- *Beit Midrash*
- Group Learning



Pastoral Counseling



Big Idea

While *Purim* has traditionally been associated with drinking alcohol, there are strong reasons — from both our traditional texts and the shocking statistics about alcohol on campus — to shift to a different kind of celebration.

I. Beginning the Conversation

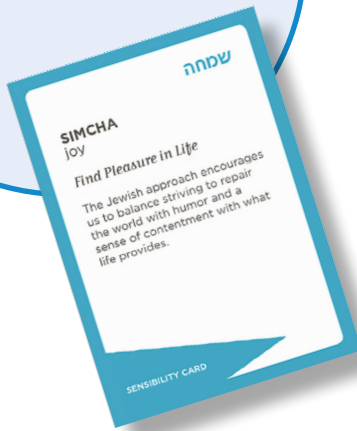
Mention names of holidays, and ask students to call out their associations with the holiday. For example: if you say Passover, students might say *matzah*, *seder*, cleaning. If you say *Rosh Hashana*, they might say: brisket, apples and honey, daydreaming in synagogue, etc.

End by saying “*Purim*” and having students call out words that they associate with the day. Chances are that one of the main associations will be alcohol.

Ask students:

- Has alcohol been part of your *Purim* celebrations in the past?
- What was your experience with alcohol on *Purim*?

Tell students: today we are going to learn about the connection between *Purim* and alcohol, explore why Hillel is dry on *Purim*, and think about some other ways to celebrate *Purim* on campus.



II. A Deeper Dive

A. The source for drinking alcohol on *Purim* is the Babylonian *Talmud Tractate Megillah 7b*:

אמר רבא מיחייב איניש לבסומי בפוריא עד
 דלא ידע בין ארור המן לברוך מרדכי רבה
 רבי זירא עבדו סעודת פורים בהדי הדדי
 איבסום קם רבה שחטיה לרבי זירא למחר
 בעי רחמי ואחייה לשנה אמר ליה נייתי מר
 ונעביד סעודת פורים בהדי הדדי אמר ליה
 לא בכל שעתא ושעתא מתרחיש ניסא

Rava said: One is obligated to become fragrant [with wine] on *Purim* until he cannot tell the difference between “cursed be Haman” and “blessed be Mordecai”. Rabbah and R. Zeira joined together in a *Purim* feast. They became inebriated, and Rabbah arose and cut R. Zeira’s throat. The next day he prayed on his behalf and revived him. Next year he said: Will the master come and we will have the *Purim* feast together. He replied: A miracle does not take place on every occasion.

TALK IT OUT

Ask students:

- Have you ever gotten drunk to the point where you did not know the difference between a good and wicked person? Was that a holy state to be in?
- Why do you think Rava believes that a person should become drunk on *Purim*?

Consider the Rabbah and Rabbi Zeira story together.

Ask students why that story is included in the text. Is it meant to show that Rabbah and Rabbi Zeira are fulfilling the *mitzvah*? Or perhaps is it the text’s way of countering Rava and telling him that it is a big mistake to tell people to drink?

Note to Facilitator:

Some explanations for Rava’s instruction to drink on *Purim* are: (1) many of the events in the *megillah* happen during times of drinking; (2) at the end of the *megillah*, Mordechai and Esther establish *Purim* as a day of drinking and joy; (3) much of the theme of the *megillah* is that things are not what they seem, and drinking can sometimes free us to see what is concealed

B. Drinking on Campus: Sobering Statistics

With the Rabbah and Rabbi Zeira story fresh in student's minds, write the statistics from the NIH about campus drinking (see below) on separate sheets of paper and post them around the room. Give out markers or pens to students, and ask them to make a check mark if they have personally experienced or observed any of these alcohol-related problems on campus. Students should also add comments to the paper, if they wish. After you have given students enough time to go around and annotate the statistics, re-group and discuss the results.

III. Reflect and Design

Divide students into groups, and ask them how they would design a *Purim* event for Hillel in light of the piece of *Talmud* we studied, and the NIH statistics. Give students the sources from Jewish Texts about Drinking (below) to further guide them.

Give out posters and markers for students to write down elements of their *Purim* celebration, including the place of alcohol. After about 10 minutes, each group should present their plan to the others. Use these ideas to help guide your Hillel *Purim* celebration.



NIH Statistics

COLLEGE DRINKING

Virtually all college students experience the effects of college drinking — whether they drink or not.

The problem with college drinking is not necessarily the drinking itself, but the negative consequences that result from excessive drinking.

College drinking problems

College drinking is extremely widespread:

- About four out of five college students drink alcohol.
- About half of college students who drink, also consume alcohol through binge drinking.

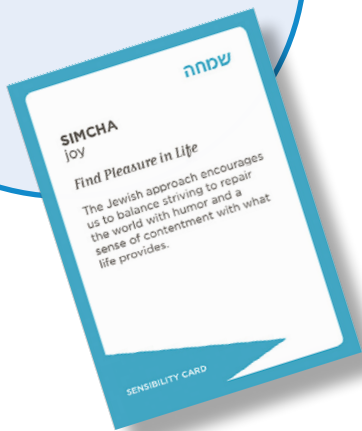
Each year, drinking affects college students, as well as college communities, and families. The consequences of drinking include:

- **Death:** 1,825 college students between the ages of 18 and 24 die each year from alcohol-related unintentional injuries.
- **Assault:** More than 690,000 students between the ages of 18 and 24 are assaulted by another student who has been drinking.
- **Sexual Abuse:** More than 97,000 students between the ages of 18 and 24 are victims of alcohol-related sexual assault or date rape.
- **Injury:** 599,000 students between the ages of 18 and 24 receive unintentional injuries while under the influence of alcohol.

NIH Statistics (continued)

- **Academic Problems:** About 25 percent of college students report academic consequences of their drinking including missing class, falling behind, doing poorly on exams or papers, and receiving lower grades overall.
- **Health Problems/Suicide Attempts:** More than 150,000 students develop an alcohol-related health problem and between 1.2 and 1.5 percent of students indicate that they tried to commit suicide within the past year due to drinking or drug use.

<http://www.niaaa.nih.gov/alcohol-health/special-populations-co-occurring-disorders/college-drinking>



Jewish Texts about Drinking

A. Proverbs 23:29-30

29 Who crieth: 'Woe'? who: 'Alas'? Who hath contentions? Who hath raving? Who hath wounds without cause? Who hath redness of eyes? **30** They that tarry long at the wine; They that go to try mixed wine.

B. Maimonides *Mishneh Torah, Hil. Yom Tov 6:20*

"When a person eats and drinks on a festival, he should not get pulled into the wine and laughter and frivolity, saying that the more of this, the greater the mitzvah of rejoicing on a festival. For drunkenness and too much laughter and frivolity are not rejoicing, but wild and stupid behavior. We were not commanded to be wild or stupid. We were commanded to rejoice, because this is a way to serve the Creator of all things, as it says (Deuteronomy 28:47), 'Because you did not serve the Lord your God out of joy and with a good heart when you had everything.' This teaches that serving God must be with joy. But it is impossible to serve God in the midst of mockery, frivolity and drunkenness."

C. Maimonides *Mishneh Torah, Hil. Megillah 2:17*

A final note from Maimonides, near the end of the laws of *Purim* (2:17): "Better that a person should increase his gifts to the poor on *Purim* than to expand his *Purim* feast and gifts of food to his friends. For there is no greater and more beautiful celebration than to make happy the poor, the orphan, the widow and the immigrant. One who rejoices the hearts of these sorrowful people is similar to the Divine Presence, as the prophet says (Isaiah 57:15), 'To revive the spirit of the downtrodden and to revive the heart of the oppressed.'"

D. Shaul Kelner, *Drink Prey Lust*, March 15, 2016 <http://www.wexnerfoundation.org/blog/drink-prey-lust>

The Vanderbilt rape case is only one of the more egregious instances of something that is happening at universities across the country. In a context where alcohol abuse and alcohol-fueled rape are real problems, *Purim* is a challenging holiday. If Jews on campus use *ad de lo yada* (until you don't know the difference [between blessed Mordechai and evil Haman]) as a way of infusing *Purim* with the ethos of a frat party, it is part of the problem. What can Jews on campus do instead, to make it part of the solution? . . . These problems will, I fear, remain with us for many years to come. Each year brings a new opportunity for *Purim* to be part of the problem or part of the solution. If Jews on campus make *Purim* their annual rallying point for consciousness-raising and public activism on the issue, this festival of inversion might help turn a bad situation on its head and bring some light, joy, gladness and honor, not only to Jewish students, but to campus communities that need it very much.



Just for Hillel Professionals: Keeping the Joy Alive

This Activity is Great For



**Just for Hillel
Professionals**

Simcha



I. Beginning the Conversation

As Hillel professionals, we are dedicated to our students and their pursuit of joy, meaning and fulfillment. Yet, we often are so caught up in our efforts to help others that we forget to look out for our own *simcha*.

Use these questions to reflect on how you can incorporate some of the lessons of *simcha* into your teaching and leadership:

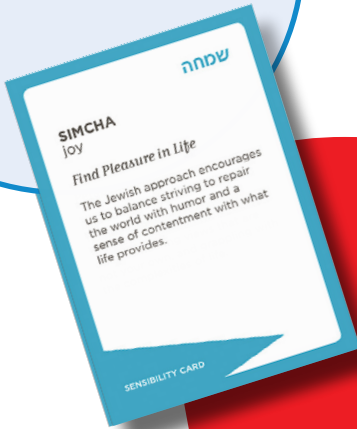
1. How do you re-charge? How much time do you dedicate to pursuing joy in your own life?
2. How do you take joy from your work? How do you make sure to hold on to the joy you feel when you run a successful program, give a great class or have a positive student interaction?
3. How do you deal with programs or interactions that did not go as well as you had hoped?

Try it out: Set up an email folder and label it "Work *Simcha*." Include in it positive emails, flyers from successful programs, and other positive communications. When you need to recharge, scroll through the folder, and remind yourself of your strengths and the impact you have had on others.



Textsheets for Students

On the next pages, you'll find just the texts mentioned in each of the sections of this curriculum, without the facilitator's guide. Use these sheets if you would like to make copies of the texts for students, while keeping the facilitator's notes just for you!



Loving Your Life

Alan Morinis, Gratitude: *Hakarat HaTov*

Alan Morinis, *Gratitude: Hakarat HaTov, Jewish Pathways*, <http://www.jewishpathways.com/mussar-program/gratitude>:

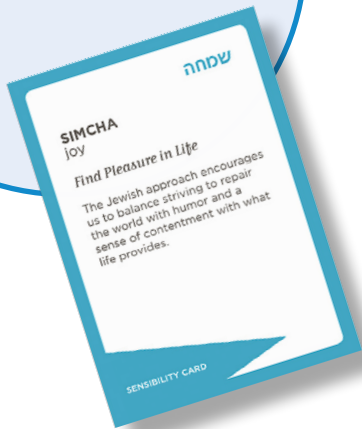
When you open up to the trait of gratitude, you see clearly how much good there is in your life. Gratitude affirms. Of course there will be things you are still lacking, and in reaching for gratitude no one is saying you ought to put on rose-colored glasses to obscure those shortcomings. But most of us tend to focus so heavily on the deficiencies in our lives that we barely perceive the good that counterbalances them.

This condition is especially common among we who live in a world permeated by advertising that constantly reveals to us all the things we don't have -- and tells us how satisfied we would be with ourselves and our lives, if only we would buy their product. There is no limit to what we don't have, and if that is where we focus, then our lives are inevitably filled with endless dissatisfaction. This is the ethos that lies behind the great *Talmudic* proverb which asks, "Who is rich?" and then answers, "Those who rejoice in their own lot." (*Avot* 4:1)

Simcha



Relationship Workshop: Jewish Insights to Strengthen Your Relationship



Breishit (Genesis) 2: 18-24:

יח וַיֹּאמֶר ה' אֱלֹקִים לֹא טוֹב הָיְתָה הָאָדָם לְבַדּוֹ אֶעֱשֶׂה לוֹ עֵזֶר כְּנֶגְדּוֹ.

18 The Lord God said, "It is not good for the man to be alone. I will make a helper suitable for him."

יט וַיִּצַר ה' אֱלֹקִים מִן הָאָדָמָה כֹּל חַיַּת הַשָּׂדֶה וְאֵת כָּל עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל הָאָדָם לְרֵאוֹת מֶה יִקְרָא לוֹ וְכָל אֲשֶׁר יִקְרָא לוֹ הָאָדָם נָפֶשׁ חַיָּה הוּא שְׁמוֹ.

19 Now the Lord God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name.

כ וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל הַבְּהֵמָה וְלְעוֹף הַשָּׁמַיִם וְלִכְל חַיַּת הַשָּׂדֶה וְלָאָדָם לֹא מָצָא עֵזֶר כְּנֶגְדּוֹ.

20 So the man gave names to all the livestock, the birds in the sky and all the wild animals. But for Adam no suitable helper was found.

כא וַיִּפַּל ה' אֱלֹקִים תְּרִדְמָה עַל הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצַּלְעוֹתָיו וַיִּסְגֶּר בָּשָׂר תַּחְתָּנָה.

21 So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and then closed up the place with flesh.

כב וַיִּבֶן ה' אֱלֹקִים אֶת הַצֶּלַע אֲשֶׁר לָקַח מִן הָאָדָם לְאִשָּׁה וַיְבָאָהּ אֶל הָאָדָם.

22 Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.

כג וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עֵצָם מֵעַצְמִי וּבָשָׂר מִבָּשָׂרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לְקָחָהּ זֹאת.

23 The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man."

כד עַל כֵּן יַעֲזֹב אִישׁ אֶת אָבִיו וְאֶת אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד.

24 Therefore a man should leave his father and mother and unite with his wife, and they shall become one flesh.

ACTIVE AND CONSTRUCTIVE

"That is great. I know how important that promotion was to you! We should go out and celebrate and you can tell me what excites you most about your new job." (Nonverbal communication: Maintaining eye contact, displays of positive emotions, such as genuine smiling, touching, laughing.)

PASSIVE AND CONSTRUCTIVE

"That is good news." (Nonverbal communication: Little to no active emotional expression.)

ACTIVE AND DESTRUCTIVE

"That sounds like a lot of responsibility to take on. There will probably be more stress involved in the new position and longer hours at the office." (Nonverbal communication: Displays of negative emotions, such as furrowed brow, frowning.)

PASSIVE AND DESTRUCTIVE

"What are we doing on Friday night?" (Nonverbal communication: Little to no eye contact, turning away, leaving room.)

Purim Edition: Jews and Booze

Simcha

Babylonian Talmud Tractate Megillah 7b:

אמר רבא מיחייב איניש לבסומי בפוריא עד
דלא ידע בין ארור המן לברוך מרדכי רבה
ורבי זירא עבדו סעודת פורים בהדי הדדי
איבסום קם רבה שחטיה לרבי זירא למחר
בעי רחמי ואחיייה לשנה אמר ליה נתי מר
ונעביד סעודת פורים בהדי הדדי אמר ליה
לא בכל שעתא ושעתא מתרחיש ניסא

Rava said: One is obligated to become fragrant [with wine] on *Purim* until he cannot tell the difference between "cursed be Haman" and "blessed be Mordecai". Rabbah and R. Zeira joined together in a *Purim* feast. They became inebriated, and Rabbah arose and cut R. Zeira's throat. The next day he prayed on his behalf and revived him. Next year he said: Will the master come and we will have the *Purim* feast together. He replied: A miracle does not take place on every occasion.





Textsheets for Students

Purim Edition: Jews and Booze (continued)

NIH Statistics

COLLEGE DRINKING

Virtually all college students experience the effects of college drinking — whether they drink or not.

The problem with college drinking is not necessarily the drinking itself, but the negative consequences that result from excessive drinking.

College drinking problems

College drinking is extremely widespread:

- About four out of five college students drink alcohol.
- About half of college students who drink, also consume alcohol through binge drinking.

Each year, drinking affects college students, as well as college communities, and families.

The consequences of drinking include:

- **Death:** 1,825 college students between the ages of 18 and 24 die each year from alcohol-related unintentional injuries.
- **Assault:** More than 690,000 students between the ages of 18 and 24 are assaulted by another student who has been drinking.
- **Sexual Abuse:** More than 97,000 students between the ages of 18 and 24 are victims of alcohol-related sexual assault or date rape.
- **Injury:** 599,000 students between the ages of 18 and 24 receive unintentional injuries while under the influence of alcohol.
- **Academic Problems:** About 25 percent of college students report academic consequences of their drinking including missing class, falling behind, doing poorly on exams or papers, and receiving lower grades overall.
- **Health Problems/Suicide Attempts:** More than 150,000 students develop an alcohol-related health problem and between 1.2 and 1.5 percent of students indicate that they tried to commit suicide within the past year due to drinking or drug use.

<http://www.niaaa.nih.gov/alcohol-health/special-populations-co-occurring-disorders/college-drinking>

Purim Edition: Jews and Booze (continued)

Jewish Texts about Drinking

A. Proverbs 23:29-30

29 Who crieth: 'Woe'? who: 'Alas'? Who hath contentions? Who hath raving? Who hath wounds without cause? Who hath redness of eyes? **30** They that tarry long at the wine; They that go to try mixed wine.

B. Maimonides *Mishneh Torah, Hil. Yom Tov 6:20*

"When a person eats and drinks on a festival, he should not get pulled into the wine and laughter and frivolity, saying that the more of this, the greater the *mitzvah* of rejoicing on a festival. For drunkenness and too much laughter and frivolity are not rejoicing, but wild and stupid behavior. We were not commanded to be wild or stupid. We were commanded to rejoice, because this is a way to serve the Creator of all things, as it says (Deuteronomy 28:47), 'Because you did not serve the Lord your God out of joy and with a good heart when you had everything.' This teaches that serving God must be with joy. But it is impossible to serve God in the midst of mockery, frivolity and drunkenness."

C. Maimonides *Mishneh Torah, Hil. Megillah 2:17*

A final note from Maimonides, near the end of the laws of *Purim* (2:17): "Better that a person should increase his gifts to the poor on *Purim* than to expand his *Purim* feast and gifts of food to his friends. For there is no greater and more beautiful celebration than to make happy the poor, the orphan, the widow and the immigrant. One who rejoices the hearts of these sorrowful people is similar to the Divine Presence, as the prophet says (Isaiah 57:15), 'To revive the spirit of the downtrodden and to revive the heart of the oppressed.'"

D. Shaul Kelner, *Drink Prey Lust, March 15, 2016* <http://www.wexnerfoundation.org/blog/drink-prey-lust>

The Vanderbilt rape case is only one of the more egregious instances of something that is happening at universities across the country. In a context where alcohol abuse and alcohol-fueled rape are real problems, Purim is a challenging holiday. If Jews on campus use *ad de lo yada* (until you don't know the difference [between blessed Mordechai and evil Haman]) as a way of infusing Purim with the ethos of a frat party, it is part of the problem. What can Jews on campus do instead, to make it part of the solution? . . . These problems will, I fear, remain with us for many years to come. Each year brings a new opportunity for Purim to be part of the problem or part of the solution. If Jews on campus make Purim their annual rallying point for consciousness-raising and public activism on the issue, this festival of inversion might help turn a bad situation on its head and bring some light, joy, gladness and honor, not only to Jewish students, but to campus communities that need it very much.

