



## PURIM

PLAYING BY NATURE'S RULES CAN GET YOU KILLED

*Why Fitting In Is the Riskiest Strategy*

# HOLIDAY OVERVIEW

## *Purim*

The jolly festival of Purim is celebrated every year on the fourteenth day of the Hebrew month of Adar (late winter/early spring). It commemorates the salvation of the Jewish people in ancient Persia from Haman's plot "to destroy, kill, and annihilate all the Jews, young and old, infants and women, in a single day," as recorded in the Megillah (biblical book of Esther).

The Persian Empire of the fourth century BCE extended over 127 lands, and all the Jews were its subjects. When King Ahasuerus had his wife, Queen Vashti, executed for failing to follow his orders, he arranged a beauty pageant to find a new queen. A

Jewish girl, Esther, found favor in his eyes and became the new queen, though she refused to divulge her background.

Meanwhile, the Jew-hating Haman was appointed prime minister of the empire. Mordecai, the leader of the Jews (and Esther's cousin), defied the king's orders and refused to bow to Haman. Haman was incensed, and he convinced the king to issue a decree ordering the extermination of all the Jews on the thirteenth day of Adar, a date chosen by a lottery Haman made.

Mordecai galvanized all the Jews, convincing them to repent, fast, and pray to G-d.

Meanwhile, Esther asked the king and Haman to join her for a feast. At a subsequent feast, Esther revealed to the king her Jewish identity. Haman was hanged, Mordecai was appointed prime minister in his stead, and a new decree was issued, granting the Jews the right to defend themselves against their enemies.

On the thirteenth of Adar, the Jews mobilized and killed many of their enemies. On the fourteenth of Adar, they rested and celebrated. In the capital city of Shushan, they took one more day to finish the job.

Before the dramatic reversal of the Purim story, the Jewish community in Persia appears secure, powerful, and fully integrated.



## QUESTIONS

How could a community at the height of security suddenly face a decree of annihilation? What caused such a dramatic and devastating reversal?

# TEXT 1

*Talmud, Megilah 12a*

שָׁאָלוּ תַלְמִידָיו אֶת רַבִּי שִׁמּוֹן בֶּר  
יֹחָאִי: מִפְּנֵי מָה נִתְחַיֵּיבוּ שׁוֹנְאֵיֶהוּן  
שֶׁל יִשְׂרָאֵל שֶׁבָּאוּתוֹ הַדּוֹר כְּלָיָה?

אָמַר לָהֶם: אֲמָרוּ אֲתֵם.

אָמָרוּ לוֹ: מִפְּנֵי שֶׁנִּהְנֶה מְסַעֲוֹדָתוֹ  
שֶׁל אוֹתוֹ רָשָׁע.

אִם כֵּן שֶׁבְּשׁוֹשׁוֹן יִהְרָגוּ, שֶׁבְּכָל  
הָעוֹלָם כּוֹלוֹ אֵל יִהְרָגוּ?

אָמָרוּ לוֹ: אֲמֹר אַתָּה.

אָמַר לָהֶם: מִפְּנֵי שֶׁהִשְׁתַּחֲוּוּ לַצֶּלֶם.

The students of Rabbi Shimon bar Yocha'i asked him, "For what reason were the Jewish people in that generation deserving of annihilation?"

Rabbi Shimon said to them, "You tell me."

They said to him, "It is because they enjoyed the feast of that wicked one (Ahasuerus)."

He responded, "This might be true for those in Shushan, but those in the rest of the world, who did not participate in the feast—why should they have been killed?"

They said to him: "Then you tell us."

He said to them, "It is because they prostrated before the idol."



Some argue the Jews of Purim were punished for attending the king's feast. What made that so wrong?

## TEXT 2

*Rabbi Moshe Alshich on  
Megilat Esther 1:8*

וְרָאוּ לְהַעִיר . . . בַּתְּשׁוּבָה "מִפְּנֵי  
שְׂנֵהֵנוּ וְכוּ", הֲיִתְכַּן שְׂעַל הַנָּאֵת סְעוּדָה  
יִתְחַיֵּיבוּ כָּלֶיהָ?

It's worth asking about . . . the answer  
"Because they enjoyed, etc." Is it possible that  
for the pleasure of a meal they should  
deserve annihilation?

The entire existence of  
the Jewish people defies  
logic and nature.



## TEXT 3

*Midrash, Esther Rabah  
10:11*

אֲנִדְרִיאָנוֹס קֵיסָר אָמַר לוֹ לְרַבִּי יְהוֹשֻׁעַ: גְּדוֹלָה הִיא  
הַכְּבָשָׂה שְׁעוֹמֶדֶת בֵּין שְׁבַעַיִם זְאֵבִים.  
אָמַר לוֹ: גְּדוֹל הוּא הָרוֹעֶה שְׂמַצִּילָהּ וְשׁוֹבְרָן לְפָנֶיהֶם.

The Caesar Hadrian said to Rabbi Yehoshua, "Great is the sheep that stands among seventy wolves."

Rabbi Yehoshua replied, "Great is the Shepherd who saves it and breaks the wolves before them."



Jewish survival depends entirely on our Shepherd—G-d—who protects us.

# TEXT 4

Rabbi Yehudah Loew,  
Gevurot Hashem, ch. 45

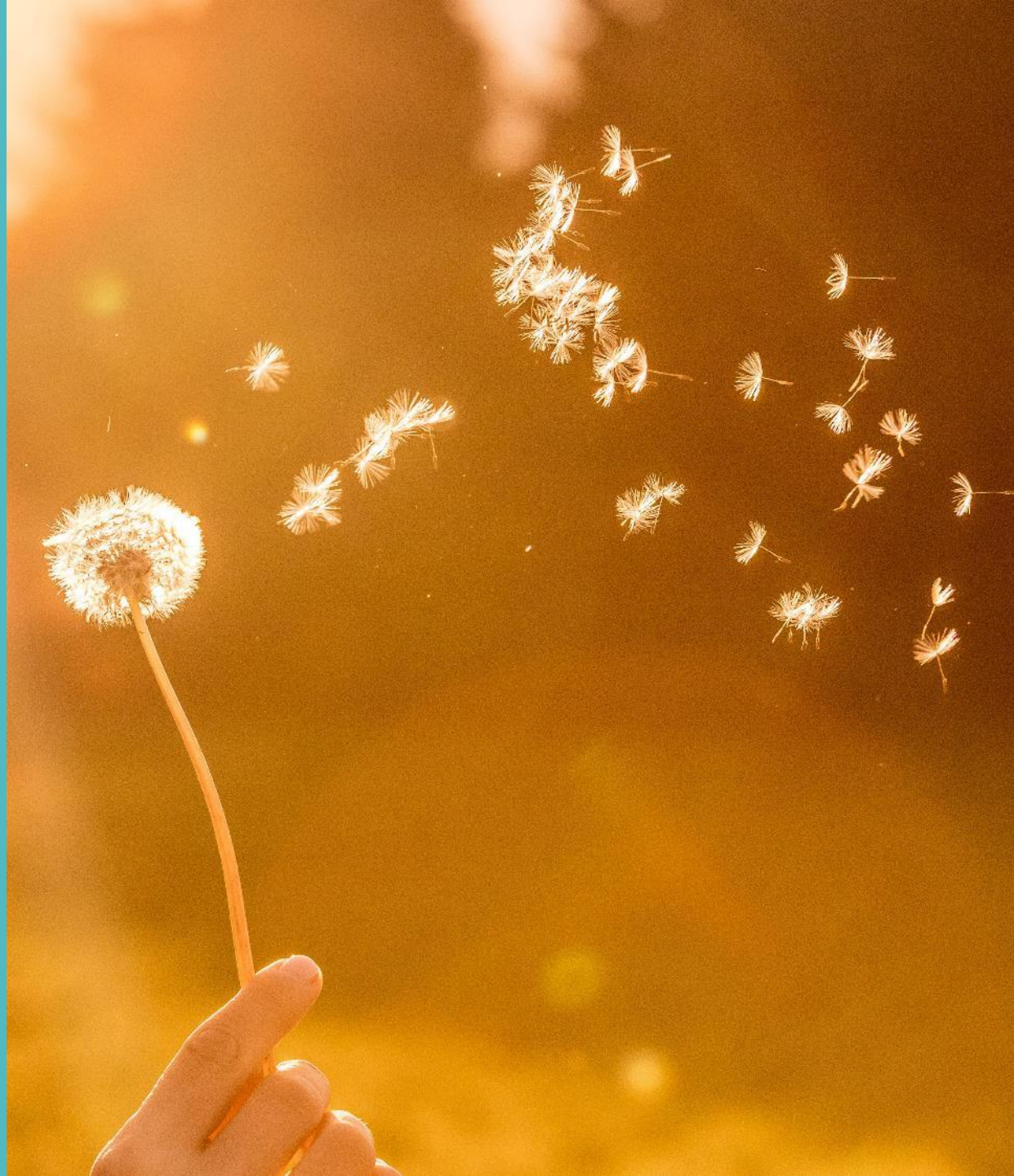
וְכֵן נֹאמַר תְּמִיד בְּקִיּוֹם הַמִּצְוֹת (דְּבָרִים ו, כ) "כִּי יִשְׁאַלְךָ בְּנֶךְ מָה הָעֵדוּת וְהַחֲקִים וְהַמְשֻׁפָּטִים וְגו'" , וְהִתְשׁוּבָה (שָׁם, כֹּא-כֹד) "עֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם, וַיּוֹצֵאֵנוּ ה' וְגו'" וַיִּצְוֵנוּ ה' וְגו'".

וְרָצָה לוֹמַר גַּם כֵּן, כִּי מֵאַחַר שֶׁהָיִינוּ עֲבָדִים לְפָרְעָה בְּמִצְרַיִם, "וַיּוֹצִיאֵנוּ ה' וְגו'", שְׁזָה הוֹרָאָה שֶׁאֵין יִשְׂרָאֵל כְּמוֹ שְׂאֵר אוֹמוֹת, שֶׁאֵין רְאוּי לָהֶם הַמִּצְוֹת הָאֱלֹקִיּוֹת, שֶׁלֹּא יִתְחַבְּרוּ דְבָרִים אֱלֹקִיִּים אֶל דְּבָרִים הַחֲמֻרִים. אֲבָל יִשְׂרָאֵל שֶׁהוֹצִיאָם מִמִּצְרַיִם בְּיַד חֲזָקָה וּבִזְרוּעַ נְטוּיָה, נִרְאָה כִּי יִשְׂרָאֵל נִבְדָּלִים מֵעַנְיָן הַחוּמָר, שֶׁהָרִי הוֹצִיאֵנוּ מִמִּצְרַיִם עַל יְדֵי שְׁנוּי הַטֵּבַע, וְלִפְיָכֹךְ רְאוּיִם אֲנִיחָנוּ לְעֵדוּת וְחֲקִים וּמְשֻׁפָּטִים אֱלֹקִיִּים, אֲשֶׁר אֵין רְאוּיִם לְכָל הָאוֹמוֹת.

"When your son asks you tomorrow, 'What are the testimonies, laws, and commandments . . . ?'" (Deuteronomy 6:20), you should answer (ibid., 21–24): "We were slaves to Pharaoh in Egypt, and G-d brought us out . . . and He commanded us . . ."

This is teaching us that because we were slaves in Egypt and G-d took us out with a mighty hand, it shows that Israel is different from the other nations. The *mitzvot* aren't designated for other nations because spiritual matters don't mix with physical ones. But the Jewish people, whom G-d miraculously brought out of Egypt, is apart from the material world. That's why we're worthy of the Divine laws, while the other nations are not.

Our history, especially the Exodus, shows that we are a nation above nature.





Divine protection is not automatic; abandoning trust in G-d leaves us subject to natural consequences.

# TEXT 5

*The Rebbe, Rabbi  
Menachem Mendel  
Schneerson, Likutei  
Sichot 31, p. 171*

הַמְצָאָם שֶׁל יִשְׂרָאֵל בֵּין הָאוּמוֹת הוּא לְפַעֲמִים בְּאוֹפֵן שְׂקִיּוּמָם הוּא נְסִי לְמַעְלָה מִן הַטֶּבַע, בְּדוּמָה לְ"כִבְשָׂה הַעוֹמֶדֶת בֵּין שִׁבְעִים זְאֵבִים", שְׂאִין מְקוֹם בְּטֶבַע לְקִיּוּמָה, אֲלֵא שְׁבַח־סְדּוֹ שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא ("גְּדוֹל הַרוּעָה") מְצִילֵם וְשׂוֹמְרֵם בְּהַנְהִיגָה נְסִית שֶׁלְמַעְלָה מִהַטֶּבַע.

אָמְנָם, בְּמָה דְּבָרִים אָמוּרִים שְׁבָנִי יִשְׂרָאֵל נִשְׁמָרִים בְּהַשְׁגָּחָה מְיֻחָדֶת וְאִין הַ"שִּׁבְעִים זְאֵבִים" יְכוּלִים לְנַגּוֹעַ בָּהֶם — כְּאִשֶּׁר הַנְּהַגְתָּם הִיא בְּהִתְאַם לְזֶה, שְׂסוּמְכִים עַל הַקְּדוֹשׁ בְּרוּךְ הוּא שְׂיַצִּילֵם וְיִשְׁמְרֵם. אֲבָל כְּשֶׁהֵם "מְנַגְדִים" לְשִׁמְרָה זֹו, עַל יְדֵי שְׂמַחְשִׁיבִים (בְּהַנְהִיגְתָּם) אֶת הַ"זְאֵבִים" וְכוּחֹתֵיהֶם הַטֶּבְעִיִּים — הֲרִי הֵם מְפָקִיעִים אֶת עֲצָמָם חָס וְשָׁלוֹם מִהַשְׁמִירָה הַנְּסִית וּמְכַנְיָסִים עֲצָמָם תַּחַת הַנְּהַגַת הַטֶּבַע.

The situation of the Jewish people among the nations is sometimes such that their existence is a miracle, beyond the natural order. It's like "a sheep standing among seventy wolves." There's no natural place for its survival. But by G-d's grace (the "Great Shepherd"), He saves and protects them with miraculous, supernatural guidance.

However, this only applies when the Jewish people are under special Divine protection. In that case, the "seventy wolves" can't touch them. This protection is maintained as long as their behavior reflects trust in G-d—relying on Him to save and protect them. But when they reject this protection, behaving in a manner that values the "wolves" and their natural powers, they essentially remove themselves from G-d's miraculous care. They place themselves under the natural order.

OPTIONAL

When Jews turn to nature and chance, they fall beneath the natural order.



OPTIONAL

## TEXT 6A

*Maimonides, Guide for  
the Perplexed 3:51*

הַשְּׂגָחַת הַשֵּׁם יִתְבָּרֵךְ מִתְמַדָּת . . . לְכֹל  
מִי שֶׁיִּשְׁתַּדֵּל לְהִגִּיעַ אֵלָיו. וְעַם הַפְּנוּת  
מִחֲשֻׁבֶת הָאָדָם וְהַשִּׁיגוֹ הַשֵּׁם יִתְבָּרֵךְ  
בְּדַרְכֵים הָאֱמִתִּיִם וְשִׁמְחָתוֹ בָּמָה  
שֶׁהַשִּׁיג, אֵי אֶפְשָׁר שִׁקְרָה אֹז לְאִישׁ  
הֵהוּא מִיָּן מְמִינֵי הָרְעוֹת, כִּי הוּא עִם  
הַשֵּׁם וְהַשֵּׁם עִמּוֹ.

אָבֵל בְּהִסִּיר מִחֲשֻׁבֶתוֹ מֵהַשֵּׁם, אֲשֶׁר  
הוּא אֹז נִבְדָּל מֵהַשֵּׁם, הַשֵּׁם נִבְדָּל מִמֶּנּוּ,  
וְהוּא אֹז מְזוּמָן לְכֹל רַע שֶׁאֶפְשָׁר  
שִׁמְצָאָהוּ . . .

G-d's supervision is constant for . . . all who strive to reach Him. When a person focuses their thoughts on G-d and follows the true paths He has laid out, rejoicing in what they have attained, no harm can come to that person. They are with G-d, and G-d is with them.

But when a person turns their thoughts away from G-d, becoming separate from Him, then G-d becomes distant from him or her. At that point, the person becomes vulnerable to all sorts of misfortune that could befall them. . . .



OPTIONAL

## TEXT 6A

*Maimonides, Guide for  
the Perplexed 3:51*

וְהִנֵּה הַתְּאַמְתָּה אֲצִלִּי זֹאת הַאֲמוּנָה גַם כֵּן  
מִדְּבַרֵי הַתּוֹרָה, אָמַר יִתְבָּרֵךְ "וְהִסְתַּרְתִּי פָנַי  
מֵהֶם וְהָיָה לָאֵלֶּל וּמִצָּאָהוּ רַעוֹת רַבּוֹת  
וְצָרוֹת, וְאָמַר בַּיּוֹם הַהוּא הֲלֹא עַל כֵּי אֵין  
אֱלֹקֵי בְּקִרְבֵי מִצָּאוּנֵי הָרַעוֹת הָאֵלֶּה"  
(דְּבָרִים לֹא, יז). וּמְבוֹאֵר הוּא שְׁהִסְתַּרְת  
הַפָּנִים הַזֹּאת, אֲנַחְנוּ סִבְתָּהּ, וְאֲנַחְנוּ עוֹשִׂים  
זֶה הַמְסָךְ הַמְבַדִּיל בֵּינֵנוּ וּבֵינוּ . . .

הִנֵּה הַתְּבַאֵר לָךְ כִּי הַסִּבָּה בְּהִיּוֹת אִישׁ מִבְּנֵי  
אָדָם מוּפְקָר לְמִקְרָה וְיִהְיֶה מְזוּמָן לִיאֲכָל  
כְּבֵהֲמוֹת, הוּא הִיּוֹתוֹ גְּבָדֵל מֵהַשֵּׁם. אֲבָל מִי  
שְׂאֵלוֹקִיו בְּקִרְבּוֹ לֹא יִגַע בּוֹ רַע כָּל עֵיקָר . .  
. תִּדְבֵק בּוֹ הַשְּׂגָחָה וְיִמְנְעוּ מִמֶּנּוּ הָרַעוֹת  
כּוֹלֵם.

This belief is confirmed in the Torah. G-d said, "I will hide My face from them, and they will be devoured. They will find many evils and troubles. And they will say on that day, 'Is it not because our G-d is not with us that these evils have found us?'"

(Deuteronomy 31:17). It's clear that we cause G-d to hide His face. We are the ones who create the veil between us and Him.

So, it's clear that the reason a person might be exposed to misfortune, like an animal subject to fate, is because he or she is separated from G-d. But someone whose G-d is with them—no harm will touch them. G-d's supervision will stay with them, and all evils will be kept away.

OPTIONAL

## TEXT 6B

*Rabbi Nachman of  
Breslov, Likutei Moharan,  
ch. 250*

עיקר צער נְשׁל יִשְׂרָאֵל נְשׁיֵשׁ לָהֶם בְּגִלוּת, הַפֶּל הוּא מִתְחַמַּת שְׁנִפְלוּ מִהַדְעַת וְתוֹלִים הַפֶּל בְּטִבֵּעַ וּבִמְקָרָה וּבִמְזָל, וּמִתְחַמַּת זֶה יֵשׁ לָהֶם צֶעַר וְיִסוּרִים.

וְזֶה בָּא לָהֶם מִתְחַמַּת שְׁהֵם שְׂרוּיִם בֵּין הָעוֹבְדֵי כּוֹכְבִּים וּמְזֹלוֹת וְלִמְדוּ מֵהֶם, מִתְחַמַּת שְׂרוּאִים שְׁעַתָּם מוֹצֵלֶתת מְאוֹד, וְיִשְׂרָאֵל גְּבוּזִים וְשִׁפְלִים, עַל כֵּן הֵם לוֹמְדִים מֵהֶם וְתוֹלִים הַפֶּל בְּטִבֵּעַ וּבִמְקָרָה, וּמִתְחַמַּת זֶה עֲצָמוּ יֵשׁ לָהֶם יִסוּרִים . . .

וּבִאֲמַת יִשְׂרָאֵל הֵם לְמַעַלָּה מִן הַטִּבֵּעַ, רַק כְּשֶׁהֵם חוֹטְאִים הֵם נוֹפְלִים אֶל תַּחַת הַטִּבֵּעַ, כְּמוֹ הָעוֹבְדֵי כּוֹכְבִּים וּמְזֹלוֹת שְׁהֵם תַּחַת הַמְזָל וְהַטִּבֵּעַ.

The main suffering of the Jewish people in Exile comes from making the mistake to attribute everything to nature, chance, and fate. Because of this, they experience pain and suffering.

This happens because they live among the non-Jews and have learned from them. They see that the non-Jews' times are very successful, while Israel is looked down upon and degraded. So, they adopt the same mindset, attributing everything to nature and fate. And because of this, they suffer. . . .

But in truth, the Jewish people are above nature. It is only when they sin that they fall beneath nature, like the non-Jews, who are subject to fate and nature.



We must create a vessel  
for G-d's blessings,  
without mistaking the  
vessel for the source.

# TEXT 7

*Rabbi Menachem Mendel of Lubavitch, Derech Mitzvotcha, Mitzvat Tiglachat Metzora, chs. 2-3*

הַנָּה פְּתִיב: "וּבִרְכָהּ ה' אֱלֹהֶיךָ בְּכֹל אֲשֶׁר תַּעֲשֶׂה" (דְּבָרִים טו, יח) . . .

וְהַטַּעַם הוּא . . . כִּי הַשְּׂפַע בְּעוֹלָם הַזֶּה נִמְשָׁכֶת דָּרָךְ לְבוּשׁ הַטַּבֵּעַ, פִּירוּשׁ שֶׁהִיא מִתְלַבְּשֶׁת וּמִתְעַלְמֶת וּמִסְתַּתְרֶת עַד שֶׁנִּרְאֶה כְּאִילוֹ עוֹלָם בְּמִנְהַגוֹ נוֹהֵג דָּרָךְ הַטַּבֵּעַ. וּבְאֲמַת הַכֹּל בָּא מֵהַשֵּׁם יִתְבָּרַךְ בְּכַבּוּדוֹ וּבְעֶצְמוֹ, אֲלֵא שֶׁהוּא מְסַתֵּיר שְׂפַע אֱלֹהוּתוֹ כֹּל כֹּף עַד שֶׁלֹּא יֵרָאֶה בְּגִילוּי דְבַר נִיִּסִּי וְיוֹצֵא מִנְהוּג הָעוֹלָם, כִּי אִם שִׁינְרָאֶה הַכֹּל כְּאִילוֹ הוּא דְבַר טַבְּעִי . . .

וּבְאֲמַת "לֹא לַחֲכָמִים לֶחֶם" פְּתִיב (קֹהֶלֶת ט, יא). אֲלֵא לְאֲשֶׁר יִצְנֶה ה' בְּרַכָּתוֹ וְיִגְזֹר בְּהַשְׁגָּחָתוֹ מוֹרִישׁ וּמַעֲשִׂיר מִשְׁפִּיל וּמְרוֹמֵם. אֲלֵא שֶׁאֵינוֹ נוֹתֵן שְׂפַעוֹ כִּי אִם עַל יְדֵי לְבוּשׁ הַטַּבֵּעַ הַנִּזְכָּר לְעֵיל . . .

It says, "And G-d will bless you in all that you do" (Deuteronomy 15:18). . . .

The reason for this is . . . that the flow of blessings in this world comes through the "garment" of nature. This means that the blessings are hidden and concealed in such a way that it seems like the world runs according to natural laws. But in truth, everything comes directly from G-d. However, He conceals His Divine blessing so much that there's no clear revelation of anything miraculous or extraordinary. Everything appears as if it's just a natural occurrence. . . .

The truth is as stated in the verse, "The wise do not have bread" (Ecclesiastes 9:11); rather, it's for those to whom G-d commands His blessing and directs His providence, causing some to inherit and others to be enriched, some to be humbled and others exalted. Yet, He only gives His blessings through the "garment" of nature.



# TEXT 7

*Rabbi Menachem Mendel  
of Lubavitch, Derech  
Mitzvotcha, Mitzvat  
Tiglachat Metzora, chs.  
2-3*

וְלָכֵן גַּם שֶׁהָאָדָם בִּקֵּשׁ רַחֲמִים שְׂיִשְׁלַח לוֹ ה' פְּרִנָּסָתוֹ . . . לֹא סָגִי אֶלָּא אִם כֵּן יַעֲסֹק גַּם כֵּן בְּמִשְׁאָ וּמִתֵּן. וְהוּא שְׂיִכְיִן לְבוּשׁ שָׂבוּ וְעַל יָדוֹ יוֹמֵשׁ הַנְּשַׁפֵּעַ מִלְּמַעְלָה בְּעֲשִׂיָּה . . .

וְזֶהוּ ב' הַפְּנוּנוֹת טוֹבוֹת שְׂיִכְוִין הָאָדָם בְּמִשְׁאָ וּמִתֵּן: א' לְבִקֵּשׁ רַחֲמִים מֵה' שְׂיִשְׁלַח חֶסֶדוֹ הַעֲלִיּוֹן בְּרוּךְ הוּא לְהַתְּגַשֵּׁם בְּזֶה הָעוֹלָם לְהִיּוֹת מִמְּנוֹ פְּרִנָּסָה, ב' בְּעֵסְקוֹ בְּמִשְׁאָ וּמִתֵּן יְכוּוִין שְׂמַאֲמִין שֶׁהַנְּשַׁפֵּעַ בְּרַכַּת ה' הִיא כְּשִׁאֲרֵי הַנִּסִּים הַגְּלוּיִם, כְּמוֹ שֶׁהוֹרִיד הַמָּן וְכִיּוֹצֵא, אֶלָּא שֶׁהוּא עוֹשֶׂה לְבוּשׁ לוֹ יִתְבָּרֵךְ לְהַעֲלִים בְּרַכְתּוֹ עַל יְדֵי עֵסֶק זֶה — כִּי כָּךְ הוּא רָצוֹן הַעֲלִיּוֹן בְּרוּךְ הוּא לְהַנְהִיג עוֹלָמוֹ כְּךָ עַד עַתָּה קֵץ הַיָּמִין . . .

So, even when a person asks for mercy, praying that G-d will send them their livelihood, it's not enough unless they also engage in business. They need to prepare the "garment" through their actions. By doing so, the blessings from above will flow through their work. . . .

These are the two intentions a person should have when engaging in business: First, to ask G-d for mercy, that His kindness be manifested in the world through the provision of his or her livelihood. Second, while engaging in business, to acknowledge that G-d's blessings are like other revealed miracles, similar to the manna and the like. However, He uses business as the "garment" to conceal His blessings. This is how G-d chooses to govern the world, and it will continue like this until the end of time.

Source



Our efforts for success, wealth, or influence

Container

Success depends on recognizing the source, not overvaluing the container.

## TEXT 8A

*The Rebbe, Rabbi  
Menachem Mendel  
Schneerson, Likutei  
Sichot 31, p. 173*

הַמַּחְשִׁיב אֶת הָעֵסֶק שְׁלוֹ מִבְּלִי לְהַרְגִישׁ כְּדֹבְעֵי אֶת הָעֲנָן  
דְּ"בְרַכַּת ה' הִיא תַעֲשִׂיר" — לְמָה הַדְּבָר דּוֹמֶה? לְאָדָם  
הָעוֹסֵק בְּמַרְץ וּבִיגִיעַת נַפֶּשׁ בְּתַפִּירַת כִּיסִים לְהַנִּיחַ בָּהֶם כֶּסֶף,  
אָבֵל אֵינוֹ עוֹשֶׂה בְּעֲנִינֵי עֵסֶק לְהַשְׁגֵּת הַכֶּסֶף עֲצָמוֹ . . .

Do you know what it is like when someone runs a business without realizing that it is G-d's blessing that brings success? It's like someone who spends all their energy sewing little pouches to hold money, but doesn't actually do anything to earn it. . . .

## ANSWER

The community trusted political power and assimilation for security, willingly attending Ahasuerus's feast. By relying on the container instead of G-d, they became vulnerable, causing the sudden crisis of Purim.

## TEXT 8B

*The Rebbe, Rabbi  
Menachem Mendel  
Schneerson, ibid., pp.  
173-174*

בְּנֵי יִשְׂרָאֵל הַנִּמְצָאִים בְּגִלוֹת תַּחַת שְׁלִיטַת הָאוֹמוֹת  
צָרִיכִים לְתַת כְּבוֹד לַמְּלָכוֹת, וְדִינָא דְּמַלְכוּתָא דִּינָא,  
וְ"דַרְשׁוּ אֶת שְׁלוֹם הָעִיר. . . וְהִתְפַּלְלוּ בְּעֵדָה וְגו'" כו'.  
וְלָכֵן, כְּאַשֶּׁר אֶחְשׂוּרוֹשׁ זִימֵן אֶת הַיְהוּדִים לְסַעוּדָה הָיָה  
מוֹכְרָחִים לְהִשְׁתַּתֵּף (כְּפִשׁוּט בְּאוֹפֵן הַמוֹתֵר, בְּמַאֲכָלִים  
כְּשָׂרִים וְכו').

אֲבָל בְּיַחַד עִם זֶה הֵיְתָה צָרִיכָה לְהִיּוֹת הַיְדִיעָה וְהַהֲרַגְשָׁה  
וְהַהֲפָרָה הַבְּרוּרָה, שְׁקִיּוּמוֹ שֶׁל עַם יִשְׂרָאֵל אֵינּוּ תָלוּי  
כָּלל בְּאַחְשׂוּרוֹשׁ חַס וְשְׁלוֹם (אִף עַל פִּי שְׁהֵיָה מוֹלֵךְ  
בְּכִיפָה), כִּי אִם אֵךְ וְרַק בִּיַדִּי הַקְּדוֹשׁ בְּרוּךְ הוּא . . .

וְזֶהוּ הַתּוֹכֵן (הַפְּנִימִי) בְּמָה נְשִׂאֲמָרוּ שְׁחַטְטָאָם שֶׁל בְּנֵי  
יִשְׂרָאֵל הָיָה בְּזָה שְׁ"נִהְנוּ מְסַעוּדָתוֹ שֶׁל אוֹתוֹ רְשָׁע:  
הִשְׁתַּתְּפוּתָם בְּסַעוּדָה זוֹ לֹא הֵיְתָה מִפְּנֵי כְבוֹד הַמְּלָכוֹת  
וְכוֹיָצָא בְּזָה, אֲלֵא מִפְּנֵי שְׁהִחְשִׁיבוּ אֶת אֶחְשׂוּרוֹשׁ עַד כְּדֵי  
כִּד נְשִׂטְעוּ לְחֻשׁוֹב שְׁקִיּוּמָם תָּלוּי בְּחֻסְדּוֹ שֶׁל (הַמְּלֹךְ  
אֶחְשׂוּרוֹשׁ) רְשָׁע — הֵינּוּ אָדָם שֶׁהוּא הֶפְכוֹ שֶׁל קִיּוּם  
רְצוֹן בּוֹרָא הַעוֹלָם! וְלָכֵן הִבִּיאָה הָאֲפָשְׁרוּת לְהִשְׁתַּתֵּף  
בְּסַעוּדָתוֹ לְהִנְאָה וְתַעֲנוּג.

Of course, living in Exile under the rule of the nations, we must show respect for the government. The law of the land is law, and as it says, "Seek the peace of the city . . . and pray for it . . ." (Jeremiah 29:7). So when Ahasuerus summoned the Jews to his feast, they were obligated to attend—obviously sticking to what was allowed, like eating kosher food.

At the same time, they should have been clear-eyed that the Jewish people's existence doesn't depend on Ahasuerus at all—even though he's wearing the crown. It depends entirely on G-d. . . .

This is the deeper meaning of the Talmud's indictment, "They enjoyed the feast of that wicked one." Their attendance at the feast wasn't for the sake of respecting the king or anything like that. It was because they valued Ahasuerus so highly that they mistakenly thought their survival depended on his favor—a man firmly in opposition of G-d! That's the only possible explanation as to how they could enjoy such a feast.

Relying on surrounding culture for success makes us vulnerable, but prioritizing G-d brings the ultimate blessings.



# TEXT 9

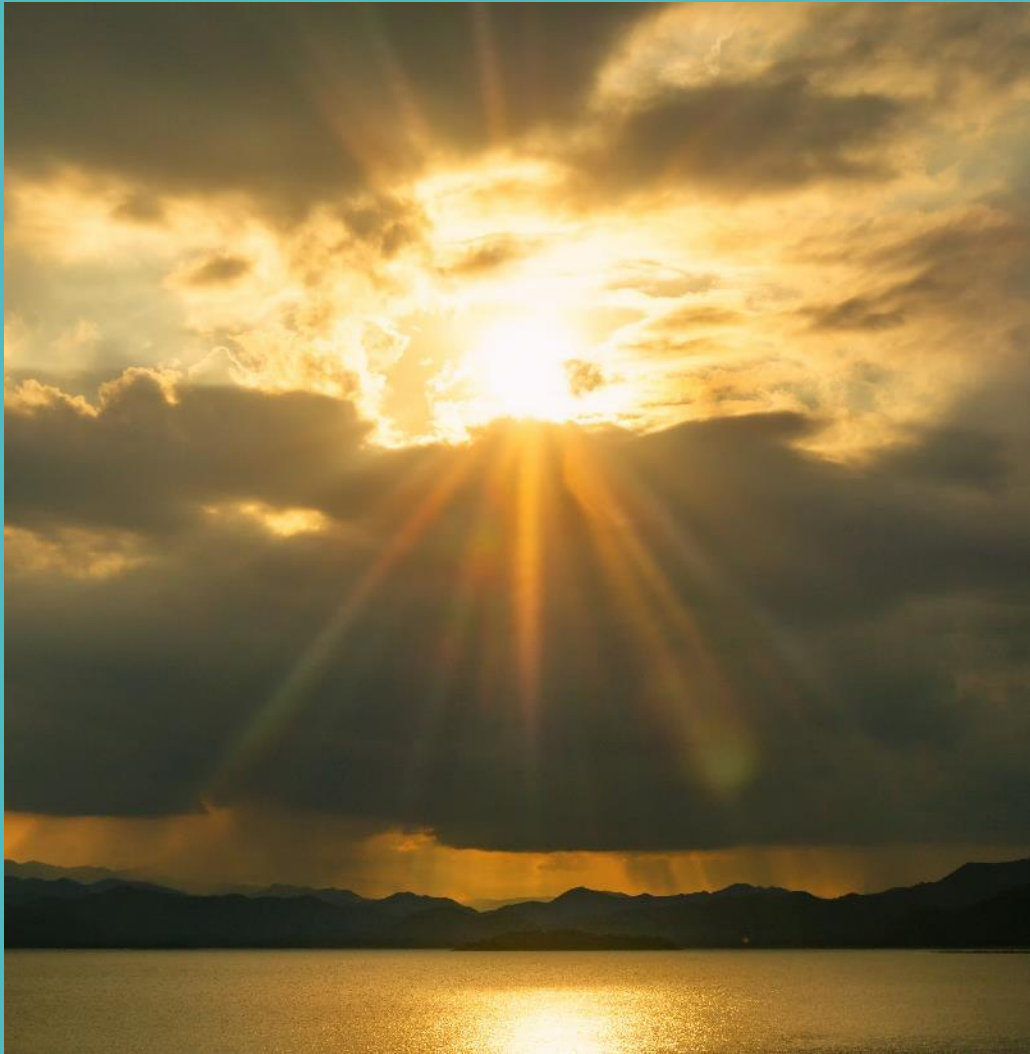
*The Rebbe, Rabbi  
Menachem Mendel  
Schneerson, Torat  
Menachem 5727:2, pp.  
200-201*

יהודי . . . נמצא בעולם, ומתעסק עם ענייני העולם וענייני הטבע ביצעו, שעל פי תורה, כדי להשפיר  
לפרנסתו יש צורך בעשייה בדרך הטבע . . . יזהר וידע שאין לו עסק עם "סעודתו של אותו רשע".  
האכילה שלו היא – מסעודתו של רבנו של עולם, "הזן את העולם כולו בטובו ברחן בקסד וברחמים",  
אלא, שהרצון של רבנו של עולם הוא שיעשה מה שעושה בדרך הטבע כדי להשפיר הממון הדרוש  
לו עבור הוצאותיו והוצאות בני ביתו, וכדי להשפיר ממון, צריך להתנהג בדרך המגרין . . .  
ואז יש הצלחה לעשייה הטבעית בדרך הטבע.

We live in a physical world, and we deal with its matters and the ways of nature. We know that according to Torah, earning a livelihood requires acting within the natural order. . . . And yet, we must be careful and clear-eyed that we have no business with "the feast of that wicked one."

Our income comes from G-d, "Who sustains the entire world with goodness, grace, kindness, and mercy" (Grace after Meals), and it's just that G d wants us to earn what we need through our own effort. So, to provide for ourselves and our families, we act like any ordinary worker or merchant. . . .

Only with such an attitude do our natural efforts pay off.



Everything we receive is from  
the Master of the Universe.

## TEXT 10A

*Talmud, Shabbat 31a*

”אֱמוּנָת” — זֶה סֵדֶר זְרָעִים.

“*Emunah* (Faith)” — this refers to the Mishnaic order of *Zera'im*/Agriculture.

## TEXT 10B

Tosafot, *ad loc.*

מְפָרֵשׁ בִּירוּשָׁלַיִם, שֶׁמֵאֵמִין בְּתֵי  
הָעוֹלָמִים וְזוֹרֵעַ.

The Jerusalem Talmud explains:  
because one believes in the Giver of  
Life of the worlds and plants.

אֱמוּנָה → זְרָעִים  
*emunah*                      *zera'im*

faith → agriculture



Planting seeds is the ultimate symbol  
of faith. How?

# TEXT 11

*Dovi Scheiner, "Faith  
Over Fate,"*  
[www.chabad.org](http://www.chabad.org)

Please listen closely, because I'm only going to say this twice: the Jew does not adhere to any natural order, but rather (and only) to a spiritual one.

Yes, the Jews enjoyed diplomatic immunity, but when they reveled in the wicked Ahasuerus's feast, they found themselves exposed spiritually. And conversely, while fasting didn't endear Esther to King Ahasuerus, it did endear her to the King of Kings, who, at the end of the day—as well as at the start and the middle of each day—is the only King that matters.

The same rule that holds true for the Jewish nation as a whole, holds true for every Jewish individual.

Everything a Jew needs comes from a single source, and it isn't Amazon.

And that is why it states in the Jerusalem Talmud that a Jew believes in G-d as he sows.

But this makes no sense! Day in and day out we witness heretics sowing seeds that grow into beautiful crops, so what's G-d got to do with it?

Please listen closely, because I'm only gonna say this thrice. A Jew and the laws of nature are like two trains passing in the night.

And so, while for everyone else the seed may in fact sprout by adding water, for the Jew the seed sprouts by adding faith.

Our survival and success  
depend on G-d, not on  
others' approval.



# TEXT 12

*The Rebbe, Rabbi  
Menachem Mendel  
Schneerson, Torat  
Menachem 5722:2, pp.  
229–230*

בְּיָשִׁיבוֹת שְׁחוֹשְׁבִים שְׂמוּכְרָחִים לְלִמּוּד גַּם  
לִיְמוּדֵי חוֹל (וְאוֹלֵי הֵם אֲכֵן מוֹכְרָחִים  
בְּכַד), נִקְבְּע מְנַהֵג הַמְדִינָה בְּאוֹפֵן כְּזֶה:

גַּם אֲצֵלֶם יֵשׁ תְּלִמִּידִים שְׂיֻדְעִים בְּעַל פֶּה  
כֶּד וְכֶד נִפְי גְּמָרָא אוֹ פְּרָקִי מִשְׁנֵיּוֹת,  
וְהַצְּלִיחוּ בְּקִיּוֹם הַמְצָוּוֹת וְכוּ' וְכוּ', וְאַף עַל  
פִּי כּוּ, אַף אֶחָד לֹא עוֹשֶׂה מְזָה עֲנִיָּן; לֹא  
רְאִישֵׁי הַיְּשִׁיבוֹת וְהַמְלַמְּדִים, וְאַפִּילוּ לֹא  
הַהוֹרִים; מֵהִיכֵי תִיתִי – הוּא יוֹדֵעַ מְאֹה דָף  
גְּמָרָא בְּעַל פֶּה, הוּא יוֹדֵעַ מְאֹתֵיּם דָף, הוּא  
יוֹדֵעַ כַּמָּה מִסְּכָתוֹת;

וְלַעֲוֹמֵת זֹאת, כְּשֶׁבָּאִים לְ"מִבְחָנֵי בְּגָרוֹת",  
וּבְפָרֵט אִם מִתְקַיֵּימֵת גַּם "תַּחֲרוֹת" (כְּפִי  
שְׁנִקְרָא בְּלִשׁוֹן הַמְדִינָה: "קֵאנְטֶעֶסֶט"),  
וְיִשְׁנוּ תְּלִמִּיד שְׁהַצְּלִיחַ בְּנוֹשְׂאִים שְׁנִכְתְּבוּ  
עַל יְדֵי "שְׂיִיקְסִיר" . . . וְכִיּוֹצֵא בְּזֶה,

In *yeshivot* that feel compelled to include secular studies—and perhaps they are indeed obligated to do so—they've adopted the following standard:

Even there, you have students who can recite dozens or hundreds of pages of Gemara, or entire chapters of Mishnah by heart. They successfully keep *mitzvot*, etc. And yet, nobody makes a big deal out of it—not the yeshiva heads, not the teachers, and not even the parents. How is this possible? Here's a child who knows a hundred, or perhaps even two hundred, pages—or maybe even entire books—of Gemara by heart . . . and still, nothing.

But then comes the "final exam" or, better yet, a "contest" (as the state calls it). Then, the school identifies one student who excels in subjects written by Shakespeare. . . .



# TEXT 12

*The Rebbe, Rabbi  
Menachem Mendel  
Schneerson, Torat  
Menachem 5722:2, pp.  
229-230*

ולא עוד אלא שְהוּא יוֹדֵעַ לְהַבִּיעַ אֶת  
הַדְּבָרִים בְּעַל פֶּה, אִם בְּנוֹגֵעַ לְחֻקֵי הַדְּקָדוּק,  
אוּ בְנוֹגֵעַ לְצִיּוּר תְּהֵלוֹכוֹת וּתְכוּנוֹת הַנֶּפֶשׁ,  
וְכִיּוֹצֵא בְזָה, וְהַבּוֹחֲנִים חוֹתְמִים עַל כָּךְ  
שֶׁהוּא יוֹדֵעַ מָה חֵידוּשׁ "שֵׁיִקְסִפִּיר", וּמָה  
פָּעַל בְּנוֹגֵעַ לְתְהֵלוֹכוֹת הָעוֹלָם – אִזִּי נֶעֱשֶׂה  
"רַעַשׁ גָּדוֹל" ("אֲגַעּוּא לְדִיקָעֵר וְשׁוֹרַעֵם"):

הַנְּהַלֵּת הַיְשִׁיבוֹת וְרֵאשֵׁי הַיְשִׁיבוֹת, וְאִין  
צָרִיךְ לֹאמַר בְּנוֹגֵעַ לְבַעֲלֵי בְתִים, וְכָל  
הַעֲתוֹנִים לְאַחֲרֵיהֶם – מְפָרְסְמִים בְּחֻצוֹצְרוֹת  
וְקוֹל תְּרוּעָה, שֶׁיִּדְעוּ הַכֹּל, שֶׁלְקָחוּ בְּחֹר  
שְׁהֵיָה יָכוֹל לְלַמּוֹד כָּל הַיּוֹם כּוּלוֹ לִימוּדֵי  
קוֹדֶשׁ, וְהַכְנִיסוּ אוֹתוֹ בְּ"סְעוּדָתוֹ שֶׁל אוֹתוֹ  
רְשָׁע", אִם זֶה "שֵׁיִקְסִפִּיר" אוּ מִיִּשְׁהוּ אַחֵר,  
וְהוּא הַצְּלִיחַ בְּזָה, עַד כְּדֵי כָּךְ, שֶׁמַּעִיד עָלָיו  
גוֹי ("אֲאִידִישְׁעֵר גּוֹי" אוּ לְהַבְדִּיל "אֲ  
גוֹי'שְׁעֵר גּוֹי") שֶׁהִגִּיעַ בְּהַעֲנִין עַד לְתַכְלִיתוֹ!

And not only that but he or she can discuss the material orally—whether it’s grammar rules, or the depiction of human traits, and so on. The examiners then certify that they understand what Shakespeare innovated, what he accomplished in depicting the world . . . and suddenly, there’s a “huge commotion.”

The yeshiva administration along with the parents make grand announcements. Every newspaper follows in their wake. This student, who could have been learning Torah all day long, has instead been introduced to “the feast of that wicked one,” whether it’s Shakespeare or someone else. And he or she succeeded—so much so that even a non-Jew testifies: “Yes, they got it to the very end!”

# TEXT 12

*The Rebbe, Rabbi  
Menachem Mendel  
Schneerson, Torat  
Menachem 5722:2, pp.  
229-230*

נַכְּם מוֹכְרֵי חַיִּים בְּכֹף – מִיָּלָא; אֲכַל מַהִי  
הַהֲנָאָה מְסַעֲוֵדְתּוֹ שֶׁל אוֹתוֹ רְשָׁע?! מְדוּעַ  
הַנֶּכֶם נִהְיִים מִזֶּה שֶׁ"יֵשׁ חֲכָמָה בְּגוֹיִם" (כְּפִי  
שֶׁהַתּוֹרָה אוֹמֶרֶת "יֵשׁ חֲכָמָה בְּגוֹיִם  
תְּאֲמִין"), מַהִי הַהֲנָאָה מִזֶּה שֶׁתִּלְמִיד יוֹדֵעַ  
מָה נֶשְׁכַּתַּב "שֵׁי קִסְפִּיר"?!  
לְמָה אֵינָם מְפָרְסְמִים בְּעִיתוֹן שֶׁתִּלְמִיד פְּלוֹנִי  
בְּקִי בְּכֹף וְכֹף דְּפִי גְמָרָא בְּעַל פֶּה?! . . .

תִּלְמִיד הוּא תִלְמִיד, וְיֵלֵד הוּא יֵלֵד, וְנִקְל  
לְשַׁעַר אֶת הָרוּשָׁם שֶׁמְקַבֵּל בְּרֵאוֹתוֹ  
שֶׁמְשַׁתְּעֵשְׂעִים ("מ'צאצאקעט זיך") בְּכֹף  
שֶׁיוֹדֵעַ כֹּף וְכֹף שׁוֹרוֹת מְדַבְּרִיו שֶׁל "אוֹתוֹ  
רְשָׁע" פְּלוֹנִי בֶן פְּלוֹנִי, בְּאִפְּן שֶׁ"עַל כַּפִּים  
חֲקוּתִיךְ" ("עַס אִיז גְּאָרְנִיט שִׁיכּוֹת צו  
זַאָּגוֹ" . . .), וְאֵילוֹ לְהַבְדִּיל בְּנוֹגַע לְדַבְּרֵי אַבְיֵי  
וְרַבָּא, רַמְבַּ"ם, רֵאשׁוֹנִים וְאַחֲרוֹנִים, עַד  
לְרַמ"א – מַהִיכִי תִיתִי!

Now, of course, you are required to study these things—fine. But what pleasure is there in “the feast of that wicked one”? Why take delight in “there is wisdom among the nations” (which, indeed, the Torah acknowledges in Midrash, Eichah Rabah 2:13)? What’s the great joy when a student knows what Shakespeare wrote?

Why don’t they announce in the newspaper that so-and-so student can recite this or that number of pages of Gemara by heart?

A student is a student; a child is a child. It’s easy to imagine the impression he or she gets when they see others delighting in knowing this many lines of the works of “that wicked one.” But when it comes to Abaye and Rava, Rambam, the Rishonim and Acharonim, even down to the Rama—crickets!



# TEXT 12

*The Rebbe, Rabbi  
Menachem Mendel  
Schneerson, Torat  
Menachem 5722:2, pp.  
229-230*

הוא אָמַנְם נְהֵגָה מְזֵה, אֲכַל, לְלֹא הִתְפַּעְלוּת,  
הוא לא יִפְרָסֵם עַל כֶּף בְּעִיתוֹנִים, וְלֹא  
יִרְכּוֹשׁ לְנַעַר מְכוּנִית, וְכו' וְכו'; וְאֵילוּ  
כְּשֶׁמְדוּבָר אֹדוֹת עֲנִינִים שֶׁל "אוֹתוֹ רָשָׁע" –  
אִזִּי הִהַנָּאָה הִיא בְּלִי גְבוּלִית; כָּאֵן קוֹנָה לוֹ  
מְכוּנִית, וְכָאֵן שׁוֹלֵחַ אוֹתוֹ לְ"קֵאנְטְרִי", וְכָאֵן  
מוֹשִׁיבוֹ בְּרֵאשׁ בְּמַעְמַד כָּל הַקְרוֹבִים,  
וּמְנַצֵּים הַמְּאוֹרָע עַל יְדֵי תְמוֹנוֹת.

[The student] may enjoy it, but without awe, without the proper sense of wonder, he or she will not announce it in newspapers, nor will it earn them a car, and so on. But when it comes to "the wicked one," the enjoyment knows no bounds: here [the student] gets a car, there they are sent to the country, here they're placed at the head of a family gathering, and the event is immortalized with photographs.



Our Judaism should be unapologetic, prioritizing G-d and His Torah over the world's opinion.

# TEXT 13

*The Rebbe, Rabbi  
Menachem Mendel  
Schneerson, Torat  
Menachem 5727:2, pp.  
204; 209–210*

הָאֲפָשְׁרוֹת לְסַפְּנָה שְׁהִיְתָה אַז – יִשְׁנָה בְּכָל מְקוֹם  
וּבְכָל זְמַן,

וְאֲדַרְבֵּה: כְּאֲשֶׁר הִקְדוּשׁ בְּרוּךְ הוּא מְבַרֵךְ וּמְצַלִּים  
שְׁהִיְתָה מֵעַמָּד וּמֵצָב שֶׁל עוֹשֶׁר גְּדוֹל, "הַסִּיל הַזֶּה"  
– אֲזִי יֵשׁ נְתִיבַת מְקוֹם יוֹתֵר לְהַפְשִׁיל וְלַחֲשׁוֹב  
שֶׁ"כֹּחִי וְעוֹצְמִי יָדִי עָשָׂה לִי אֵת הַסִּיל הַזֶּה" . . .  
וְלָכֵן, בְּכָל דּוֹר וּבְכָל אֶחָד מִיִּשְׂרָאֵל, צְרִיכָה  
לִהְיוֹת הַזְהִירוֹת מֵעַנְיָן זֶה . . .

בְּעַנְיָן זֶה יֵשׁ לְלַמּוֹד מִהִנְהַגַת מְרָדְכִי . . . מְרָדְכִי  
הָיָה "יוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ"; הוּא יָדַע מָה זֶה שֶׁר  
("אֶמִינִיסְטֵעֵר"), וְיָדַע אֹפֶן הַהִנְהָגָה בְּעִיר  
הַבִּירָה, כִּיֵּצֵד פּוֹתְחִים אֵת הַדְּלֵת וְכִיֵּצֵד צְרִיכִים  
לְסוּגְרָה. וְאֵף עַל פִּי כֵן, כְּאֲשֶׁר אֶחְשׂוֹרוֹשׁ עֲרֵף  
סְעוּדָה – לֹא הִשְׁתַּתַּף בָּהּ מְרָדְכִי.

וּמָה רָאוּ בְּפוֹעֵל? שְׁלֹאֲחֵרֵי כֵן הָיָה מְרָדְכִי "יוֹשֵׁב  
בְּשַׁעַר הַמֶּלֶךְ".

The danger of the Purim story exists in every single generation.

In fact, the danger is greatest when we are wealthy and successful because that's when we are most tempted to believe that "my strength and the might of my hand made me this wealth" (Deuteronomy 8:17). . . . That's why in every generation, we must be vigilant about this. . . .

This is why we must learn from Mordecai. Mordecai wasn't an isolationist. He was politically involved; he was literally "sitting at the king's gate" (Esther 2:21). He knew the system, he knew how politics worked. And yet . . . when Ahasuerus, the king he worked for, threw the banquet of the century, Mordecai did not attend. He refused to participate in the "feast." He knew the difference between the container and the Source.

And what was the result? After it was all over, Mordecai was still "sitting at the king's gate."



# TEXT 13

*The Rebbe, Rabbi  
Menachem Mendel  
Schneerson, Torat  
Menachem 5727:2, pp.  
204; 209–210*

וּלְעוֹמֵת זֹאת, מָה פָּעֵלוּ אֱלוֹהֵי הַתְּנַהֲגוּ עַל פִּי  
תַּכְסִּיּוֹת מְלוּכָה, לְשֵׂאת חַן בְּעֵיר הַבִּירָה עַל יְדֵי  
הַהֲנָאָה מְסֻעוֹדָתוֹ שֶׁל אוֹתוֹ רָשָׁע? גִּרְמוּ צָרָה עַל  
כָּל יִשְׂרָאֵל.

וּלְאַחֲרֵי כֵן, הוֹצֵרָה לְבוֹא מְרַדְכֵי – ה"בְּטֹלָן"  
שֶׁ"יּוֹשֵׁב בְּשֵׁעַר הַמֶּלֶךְ" וְאֵינוֹ יוֹדֵעַ שְׂצָרִיכִים לְבוֹא  
ל"בְּאֲנָקְעֻט" שֶׁל אַחַשְׁוֵרֹשׁ – וּלְחַפֵּשׂ עֲצוֹת כַּיְצַד  
לְבַטֵּל מֵהֶם אֶת הַגְּזִירָה! . .

אֲלֵא, שְׂיִשׁ בְּזָה שְׁתֵּי דְרָכִים:

יְכוּלִים לְלַמּוֹד זֹאת בְּדֶרֶךְ הַקְּשָׁה (כְּפִי שְׂאוֹמְרִים  
בְּמַדִּינָה זוֹ: "דֵּי הָאֲרֵד וְיִי") – כְּפִי שְׂהֵיָה "בִּימִים  
הֵהֱם" בְּעֵת גְּזִירַת הַמֶּן;

אֲבָל יְכוּלִים גַּם לְקַרֹּא אֶת הַמְּגִילָה וְלִמְנוֹעַ זֹאת  
מֵרֵאשׁ: לְמָה לָּהּ לְלַכֵּת וְלִיהָנוֹת מְסֻעוֹדָתוֹ שֶׁל אוֹתוֹ  
רָשָׁע, וְאַחַר כֵּן לְרוֹץ לְמְרַדְכֵי שְׂיַבְטֵל אֶת הַגְּזִירָה.

אֵל תִּלְךָ לְכַתְּחִילָה לְשָׁם, וְשׁוֹב לֹא תִצְטָרֶךְ לְצוּם.

And what about the others? What about the Jews who played the political game, who tried to appease the king, who “enjoyed the feast” to secure their position? They are the ones who caused a calamity for all of Israel.

And after their strategy backfired, who did they run to for help? They had to run to Mordecai—the “idler,” the fundamentalist, the one who didn’t “understand” that you “have to go to the banquet”! They had to beg him to figure out how to cancel the decree they themselves had caused! . . .

There are two ways to learn this lesson:

We can learn it the “hard way,” the way they did in the days of Haman. Or, we can just read the Megillah and prevent the problem from the start. Why go and enjoy the feast of that wicked one only to have to run to Mordecai to fast and repent to fix the disaster?

Don’t go there in the first place, and then you won’t need to fast!

True security and success come from G-d, not worldly approval. The story of Purim teaches that prioritizing G-d over human power protects both ourselves and our community.



## KEY POINTS

1. The Purim decree came when Jews were politically powerful and assimilated in Persia, with Esther as queen and Mordecai as high official.
2. The Talmud links the cause to “enjoying the feast of that wicked one,” a seemingly minor sin that triggered a spiritual change.
3. Jewish survival is supernatural: we are “one sheep among seventy wolves,” protected only by G-d’s active, miraculous care.
4. This protection works only if we recognize our dependence on G-d. Trusting the “wolves” (nature, politics, assimilation) forfeits it, leaving us subject to natural law.

## KEY POINTS

5. Confusing the container with the Source is like obsessively sewing pockets while doing nothing to earn the money for them.
6. Purim's sin—enjoying the feast—showed that Jews mistook Ahasuerus's favor (container) for the Source of security, inviting natural danger (Haman's decree).
7. Mordecai, politically active but refusing the feast, modeled the right approach: use the container, but stay loyal to the Source.

