

**Esther 9:1** And so, on the thirteenth day of the twelfth month—that is, the month of Adar—when the king’s command and decree were to be executed, the very day on which the enemies of the Jews had expected to get them in their power, the opposite happened, and the Jews got their enemies in their power.

### **Sefat Emet, Exodus, For Purim 4:2**

Purim is a time of teshuva (return/repentance) as it is written that Yom HaKipurim and Purim are the same spiritual concept, as it says in the Tikkunim (Tikunei HaZohar, Tikkun 21, 57:2). For behold, all of the miracles that were done for B'nai Yisrael were done from the side of the merits of their good deeds and so they were ready for miracles. But on Purim it was actually a decree from the Heavens. Only by way of teshuva were they worthy of a miracle! Thus it says in the midrash, that all of the festivals will be nullified [in the future], but Purim will never be nullified (Midrash Mishlei, 9:2)...And now by way of simcha (joy/happiness/celebration) we are able to come to the aspect of teshuva; that which on Yom HaKipurim we come to by way of afflictions.

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**Bava Batra 10b:5** This is like the incident involving Yosef, son of Rabbi Yehoshua, who became ill and fainted. When he returned to good health, his father said to him: What did you see when you were not conscious? Yosef said to him: I saw an inverted world. Those above, were below, while those below, were above. Rabbi Yehoshua said to him: You have seen a clear world.

**Aish Kodesh, Rabbi Kalonymus Kalman Shapira of Piaseczno, Purim 5700 (1940)** It is written in the holy Tikkunei HaZohar (Tikkun 21, 57:2) that Purim is like Yom HaKiPurim. Just like on Yom HaKiPurim there is a requirement of fasting and teshuva (return/repentance). A person must do them whether he wants to or not! They are fulfilled because of the decree of the Holy Blessed One. So too the simcha (happiness/celebration /joy) of Purim is required: not only if a man is naturally in simcha or is in a situation where it is possible for him should he rejoice, but rather, he has to be happy! Even if he is feeling wretched and broken hearted, his mind and spirit trampled, it is required of him to find even a little spark of simcha to bring into his heart.

**Shulchan Arukh, Orach Chayim 696:8** Rabbi Moshe Isserles says: As to the custom of wearing 'faces' on Purim, and men who wear women's dresses and women wearing men's attire - this is not forbidden, for they have no intention other than pure pleasure.

**Pirkei Avot 5:22** Ben Bag Bag said: Turn it over, and [again] turn it over, for all is therein.

**Personal Accounts from the Chassidic Master, the Esh Kodesh (Rav Shapira) from the article "Flipping into Ecstasy" by Zvi Leshem:**

I will turn flips like those lowly people who debase themselves in order to bring joy to their employer....For when I just began to think about doing the somersaults, my thoughts and soul burned with a sense of self-sacrifice...Why is it that my body trembled and was sanctified by it? It must be due to the sparks of goodness, that even the lowest [person] merits, which collected in me, and were now created. Thus I was very happy when I later discovered that King David somersaulted in front of the Holy Ark