

**Use these words to fill in the blanks:**

**\* consequence \* miraculous \* punishment \* why \***

**IN THE GEMARA:**

The גמרא discusses \_\_\_\_\_ the Yidden were under the threat of המן in the first place.

One explanation is that this was because “נָהֵנוּ מְסַעֲדָתוֹ שֶׁל אוֹתוֹ רָשָׁע”, they took pleasure in the feast of that wicked man, אַחְשׁוּרוֹשׁ.

**QUESTION:**

What was so terrible about participating in אחשורוש's feast, that it was deserving of such an extreme \_\_\_\_\_, one that would include even the youngest of children?<sup>1</sup>

**ANSWER:**

המן's decree wasn't a *punishment* for a particular sin.

Rather, it was a \_\_\_\_\_, a natural *result* of the Yidden's attitude and behavior.

Our existence is miraculous.

A single sheep surrounded by seventy wolves will not survive, unless there is a great shepherd intervening and protecting it. So, too, the Jewish people, surrounded by the seventy nations, *only* survives because Hashem protects us.

When we remember that our existence is dependent on *Hashem alone*, we merit this special protection. However, the Yidden at that time thought that they were at the mercy of אחשורוש.

This is why they didn't just go to the feast because the king had invited them and they *had* to. They *enjoyed* it (נָהֵנוּ). And as soon as they considered themselves dependent on the good graces of the kingdom at that time, they lost the special, \_\_\_\_\_ protection that Hashem provides for us. So, naturally, it resulted in the kind of decree that a המן comes up with.

As soon as they did תשובה, and put their faith Hashem, they brought about a miraculous salvation.

**Further discussion:**

Where do we see this understanding in אסתר's response to the decree?

(See שיחה א in the סיחה)

<sup>1</sup> Some explain that they may have eaten non-Kosher food. Others, that their presence gave the impression that they were celebrating the חורבן בית המקדש with אחשורוש. Neither sin justifies the threat of total annihilation ר"ל including טף.

