



Purim Hidden Identities Text Study

Esther 2:20

אסתר ב':כ'

(20) But Esther still did not reveal her kindred or her people, as Mordecai had instructed her; for Esther obeyed Mordecai's bidding, as she had done when she was under his tutelage.

(כ) אִין אֶסְתֵּר מִגִּדַּת מוֹלְדוֹתָהּ וְאֶת-עַמָּהּ
בְּאִשֶּׁר צִוָּה עָלֶיהָ מְרֻדְכַּי וְאֶת-מֵאמְרֵי מְרֻדְכַּי
אֶסְתֵּר עָשָׂה כַּאֲשֶׁר הִיטָהּ בְּאִמְנָה אִתּוֹ: (ס)

Esther 3:8-9

אסתר ג':ח-ט'

(8) Haman then said to King Ahasuerus, "There is a certain people, scattered and dispersed among the other peoples in all the provinces of your realm, whose laws are different from those of any other people and who do not obey the king's laws; and it is not in Your Majesty's interest to tolerate them. (9) If it please Your Majesty, let an edict be drawn for their destruction, and I will pay ten thousand talents of silver to the stewards for deposit in the royal treasury."

(ח) וַיֹּאמֶר הֶמֶן לַמֶּלֶךְ אַחַשְׁוֵרוּשׁ יִשְׁנֹו
עִם-אֶחָד מִפְּזֵי וּמִפְּרָדִי בֵּין הָעַמִּים בְּכָל
מְדִינֹות מַלְכוּתְךָ וְדַתֵּיהֶם שְׁנוֹת מִכָּל-עַם
וְאֶת-דַּתֵּי הַמֶּלֶךְ אֵינָם עֹשִׂים וְלַמֶּלֶךְ אִין-שׁוּהָ
לְהַנִּיחָם: (ט) אִם-עַל-הַמֶּלֶךְ טוֹב יִכְתֹּב
לְאַבְדָם וְעֲשֶׂרֶת אֲלָפִים כֶּכֶר-כֶּסֶף אֶשְׁקוּל
עַל-יָדֵי עֹשֵׂי הַמַּלְאכָה לְהַבִּיא אֶל-גִּנְזֵי
הַמֶּלֶךְ:

Esther 4:1

אסתר ד':א'

(1) When Mordecai learned all that had happened, Mordecai tore his clothes and put on sackcloth and ashes. He went through the city, crying out loudly and bitterly,

(א) וּמְרֻדְכַּי יָדַע אֶת-כָּל-אֲשֶׁר נַעֲשָׂה וַיִּקְרַע
מְרֻדְכַּי אֶת-בְּגָדָיו וַיַּלְבֵּשׁ שֵׁק וְאַפְרָ וַיֵּצֵא
בְּתוֹךְ הָעִיר וַיִּזְעַק וַיַּעֲקֶה גְדָלָה וּמָרָה:



[Esther 4:13-14](#)

[אסתר ד' י"ג-י"ד](#)

(13) Mordecai had this message delivered to Esther: “Do not imagine that you, of all the Jews, will escape with your life by being in the king’s palace. (14) On the contrary, if you keep silent in this crisis, relief and deliverance will come to the Jews from another quarter, while you and your father’s house will perish. And who knows, perhaps you have attained to royal position for just such a crisis.”

(יג) ויאמר מרדכי להשיב אל־אסתר
אל־תדמי בנפשך להמלט בית־המלך
מכל־היהודים: (יד) כי אם־החנש תחרישי
בעת הזאת רוח וְהצִלָּה יַעֲמֹד לִיהוּדִים
ממקום אחר וְאֵת וּבֵית־אָבִיךָ תֵּאבְדוּ וּמִי
יִדַע אִם־לָעֵת כְּזֹאת הִגַּעַת לַמְּלָכוֹת:

Rav Aharon Lichtenstein:

If You Remain Silent at this Time: Concern for the Jewish People

<http://etzion.org.il/en/if-you-remain-silent-time-concern-jewish-people>

This is also the turning point. Mordechai directs this terrible accusation at the doubtful, hesitating, fearful Esther, pushing her to the wall and demanding that she stop fabricating excuses and abandon her rationalizations. He demands that she look deep into her soul and see what lies behind her hesitation. She must not try to deceive either Mordechai, herself, or God. If she undertakes such an unflinching appraisal, she will see that what lies behind all her excuses is *apathy*.

The excuses fall away; Mordechai rejects, one by one, all of her claims and considerations. Morally laid bare, Esther must make her fateful choice: *Do I care or don't I?*

It is now that the young, passive, powerless Esther faces her moment of truth, and she prevails. She passes the test. It is now that she rises to her full stature and reveals herself—not just in title, but in essence—as a queen.

At this moment Esther realizes that what is at stake is not just a private matter involving Mordekhai. She realizes the dimensions of the threat, the potential tragedy looming over the whole of *Am Yisrael*, including herself. She is no longer the anonymous Esther; she is prepared to reveal herself, to identify herself openly. She is ready to contribute, and to stand together with her nation. This Esther understands that her fate and destiny are not a private, personal matter, but rather bound up with those of the nation as a whole. And when the danger and the mission are public, then the course of action, too, will of necessity be a public one: “Go and gather all the Jews” (4:16).

Esther 5:1

אסתר ה':א

(1) Now it came to pass on the third day,
that Esther put on her royal apparel, and
stood in the inner court of the king's house,
over against the king's house; and the king
sat upon his royal throne in the royal house,
over against the entrance of the house.

(א) וַיְהִי וּבַיּוֹם הַשְּׁלִישִׁי וַתִּלְבַּשׁ אֶסְתֵּר
מַלְכוּת וַתַּעֲמֵד בַּחֲצַר בֵּית הַמֶּלֶךְ הַפְּנִימִית
נֹכַח בֵּית הַמֶּלֶךְ וְהַמֶּלֶךְ יוֹשֵׁב עַל־כִּסֵּא
מַלְכוּתוֹ בְּבַיִת הַמַּלְכוּת נֹכַח פֶּתַח הַבַּיִת:



Megillah 14b:9-10

Esther, as it is written (Esther 5:1) "And it came to pass on the third day that Esther dressed herself in royalty." Shouldn't it say 'garments of royalty'? Rather, that she dressed herself in the Holy Spirit. Here it is written 'and she dressed'; there (I Chronicles 12:19) "And a spirit dressed Amisai, etc." Rav Nahman said: pride does not befit women. There were two proud women, and their names are hateful. The name of one was 'bee' (Deborah), and the name of the other was 'weasel' (Huldah).

מגילה י"ד ב:ט'-י'

אסתר דכתיב (אסתר ה, א) ויהי ביום השלישי ותלבש אסתר מלכות בגדי מלכות מיבעי ליה אלא שלבשתה רוח הקדש כתיב הכא ותלבש וכתיב התם (דברי הימים א יב, יט) ורוח לבשה את עמשי וגו' אמר רב נחמן לא יאה יהירותא לנשי תרתי נשי יהירן הויין וסניין שמיהו חדא שמה זיבורתא וחדא שמה כרכושתא