

Fill Your Own Cup 5786
Winter Series – Session Three – Bigtan and Teresh

<p>1) Scroll of Esther 2:21-23</p> <p>21) At that time, when Mordecai was sitting in the palace gate, Bigthan and Teresh, two of the king's eunuchs who guarded the threshold, became angry, and plotted to do away with King Ahasuerus.</p> <p>22) Mordecai learned of it and told it to Queen Esther, and Esther reported it to the king in Mordecai's name.</p> <p>23) The matter was investigated and found to be so, and the two were impaled on stakes. This was recorded in the book of annals at the instance of the king.</p>	<p style="text-align: center;">אסתר ב' כ"א-כ"ג</p> <p>(כא) בַּיָּמִים הָהֵם וּמֵרֻדְכַּי יוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ קִצְרֵי בְגָתָן וְתֵרֶשׁ שְׁנֵי סָרִיסֵי הַמֶּלֶךְ מִשְׁמָרֵי הַסֹּף וַיִּבְקְשׁוּ לְשַׁלַּח לְדָ בַּמֶּלֶךְ אַחֲשֻׁרָשׁ:</p> <p>(כב) וַיִּזְדַּע הַדָּבָר לְמֵרֻדְכַּי וַיַּגִּד לְאֶסְתֵּר הַמַּלְכָּה וַתֹּאמֶר אֶסְתֵּר לְמֶלֶךְ בְּשֵׁם מֵרְדֳּכָי:</p> <p>(כג) וַיִּבְקֶשׁ הַדָּבָר וַיִּמְצָא וַיִּתְּלוּ שְׁנֵיהֶם עַל-עֵץ וַיִּכְתֹּב בְּסֵפֶר דְּבָרֵי הַיָּמִים לַפָּנִי הַמֶּלֶךְ:</p>
---	--

<p>2) Scroll of Esther Chapter 2: 5-11</p> <p>In the fortress Shushan lived a Jew by the name of Mordecai, son of Jair son of Shimei son of Kish, a Benjaminite. [Kish] had been exiled from Jerusalem in the group that was carried into exile along with King Jeconiah of Judah, who had been driven into exile by King Nebuchadnezzar of Babylon. He was foster father to Hadassah—that is, Esther—his uncle’s daughter, for she had neither father nor mother. The maiden was shapely and beautiful; and when her father and mother died, Mordecai adopted her as his own daughter. When the king’s order and edict was proclaimed, and when many maidens were assembled in the fortress Shushan under the supervision of Hegai, Esther too was taken into the king’s palace under the supervision of Hegai, guardian of the women. The maiden pleased him and won his favor, and he hastened to furnish her with her cosmetics and her rations, as well as with the seven maids who were her due from the king’s palace; and he treated her and her maids with special kindness in the harem. Esther did not reveal her people or her kindred, for Mordecai had told her not to reveal it. Every single day Mordecai would walk about in front of the court of the harem, to learn how Esther was faring and what was happening to her.</p>	<p style="text-align: center;">מגילת אסתר פרק ב:ה - יא</p> <p>אִישׁ יְהוּדִי הָיָה בְּשׁוּשַׁן הַבֵּיטָרָה וּשְׁמוֹ מֵרְדֳּכָי בֶן יָאִיר בֶּן-שִׁמְעִי בֶן-קִישׁ אִישׁ יְמִינִי:</p> <p>אֲשֶׁר הִגְלָה מִירוּשָׁלַיִם עִם-הַגְּלוּתָהּ אֲשֶׁר הִגְלָתָהּ עִם יְכַנְיָה מֶלֶךְ-יְהוּדָה אֲשֶׁר הִגְלָה נְבוּכַדְנֶצַּר מֶלֶךְ בָּבֶל:</p> <p>וַיְהִי אִמּוֹ אֶת-הַדַּסָּה הִיא אֶסְתֵּר בַּת דָּדוֹ כִּי אִין לָהּ אָב וְאָם וְהַנְעֻרָה יָפְתָּ תֵּאֵר וְטוֹבַת מְרָאָהּ וּבְמוֹת אָבִיהָ וְאִמָּהּ לְקַחָהּ מֵרֻדְכַּי לֹו לְבַת:</p> <p>וַיְהִי בְּהַשְׁמָע דְּבַר-הַמֶּלֶךְ וְדָתוֹ וּבְהַקְבֵּץ נְעוּרוֹת רַבּוֹת אֶל-שׁוּשַׁן הַבֵּיטָרָה אֶל-לֶדְ הַגִּי וַתִּלְקַח אֶסְתֵּר אֶל-בֵּית הַמֶּלֶךְ אֶל-לֶדְ הַגִּי שְׁמֵר הַנְּשִׂיִם:</p> <p>וַתִּטֵּב הַנְּעֻרָה בְּעֵינָיו וַתִּשָּׂא חֶסֶד לְפָנָיו וַיִּבְהַל אֶת-תִּמְרוּקֶיהָ וְאֶת-מְנוּתָהּ לְתֵת לָהּ וְאֶת שִׁבְעַ הַנְּעוּרוֹת הָרְאיוֹת לְתֵת-לָהּ מִבֵּית הַמֶּלֶךְ וַיִּשְׁנֶה וְאֶת-נְעוּרֹתֶיהָ לְטוֹב בֵּית הַנְּשִׂיִם:</p> <p>לֹא-הִגִּידָה אֶסְתֵּר אֶת-עַמָּהּ וְאֶת-מוֹלְדוֹתָהּ כִּי מֵרֻדְכַּי צִוָּה עָלֶיהָ אֲשֶׁר לֹא-תִגִּיד: {ס}</p> <p>וּבְכָל-יוֹם וַיּוֹם מֵרֻדְכַּי מִתְּהַלֵּךְ לְפָנָי חֹצֵר בֵּית-הַנְּשִׂיִם לְדַעַת אֶת-שְׁלוֹם אֶסְתֵּר וּמַה-יַּעֲשֶׂה בָּהּ:</p>
--	--

<p>3) Babylonian Talmud Tractate Megillah 13b</p> <p>R. Yohanan said: Bigtan and Teresh were two Tarseans and conversed in the Tarsean language. They said: From the day this woman came we have been able to get no sleep. Come, let us put poison in the dish so that he will die. They did not know that Mordecai was one of those who had seats in the Chamber of Hewn Stone, and that he understood seventy languages.</p>	<p style="text-align: center;">תלמוד בבלי מסות מגילה יג:</p> <p>אָמַר רַבִּי יוֹחָנָן: בְּגָתָן וְתֵרֶשׁ שְׁנֵי טַרְסַיִים הָיוּ, וְהָיוּ מְסַפְּרִין בְּלָשׁוֹן טַרְסַיִ, וְאוּמְרִים: מַיּוֹם שֶׁבָּאת זֶה לֹא רָאִינוּ שִׁנָּה בְּעֵינָינוּ, בֵּא וְנִטִּיל אָרֶס בְּסַפֵּל כְּדֵי שְׁפָמוֹת. וְהוּוּ לֹא הָיוּ יוֹדְעִין כִּי מֵרֻדְכַּי מִיּוֹשְׁבֵי לְשֵׁבֶת הַזָּוִית הָיָה, וְהָיָה יוֹדֵעַ בְּשִׁבְעִים לָשׁוֹן</p>
--	---

4) Midrash Esther Rabbah 6:8

“On each day, Mordechai would walk before the courtyard of the harem” – Rabbi Yaakov bar Aḥa said: The Holy Blessed One said to him: You sought to ascertain the wellbeing of one person – “to find out how Esther was”; by your life, ultimately you will seek to ascertain the wellbeing of an entire nation. That is what is written: “Seeking good for his people and speaking of peace for all his descendants” (Esther 10:3).

מדרש אסתר רבה ו:ח

וּבְכָל יוֹם וַיֵּוָם מְרַדְּכַי מִתְּהֵלֵף לְפָנַי
 חֲצַר בֵּית הַנְּשִׂימִים (אסתר ב, יא) ... אָמַר
 רַבִּי יַעֲקֹב בַּר אֲחָא אָמַר לוֹ הַקְּדוֹשׁ
 בְּרוּךְ הוּא אֲתָה דְרַשְׁתָּ שְׁלוֹם נַפְשׁ
 אַחַת, לְדַעַת אֶת שְׁלוֹם אֶסְתֵּר, חֲזִידָא
 סוּפְדָא לְדַרְשׁ שְׁלוֹם אֲמָה שְׁלָמָה, הַדָּא
 הוּא דְכַתִּיב: דְרִישׁ טוֹב לְעַמּוֹ וְדַבֵּר
 שְׁלוֹם לְכָל זְרַעוֹ.

5) Pirkei DeRebbe Eliezer 50:3

Rabbi Simeon said: Come and see the wisdom of Mordecai, for he knew seventy languages, as it is said, "Which came with Zerubbabel, Jeshua... Mordecai, Bilshan" (Ezra 2:2), and he sat in the gates of the king to see that Esther and her maidens should not become defiled by any kind of unclean food. He heard the two eunuchs of the king speaking in the language of the Chaldees, saying: Now will the king take the afternoon sleep, and when he arises he will say, Give me a little water; let a deadly poison be given to him in the golden vessel, and he will drink thereof and die. Mordecai went in and told Esther. Now Esther told the king in the name of Mordecai, as it is said, "And Esther told the king in Mordecai's name" (Esth. 2:22). Hence (the Wise Men) have said: Whosoever tells a matter in the name of its author brings redemption into the world.

פירקי דרבי אליעזר נ:ל

רַבִּי שִׁמְעוֹן אוֹמֵר: בֵּא וּרְאֵה חֲכָמְתוֹ
 שֶׁל מְרַדְּכַי שֶׁהִיָּה יוֹדֵעַ שְׁבַעִים לָשׁוֹן,
 שֶׁנֶּאֱמַר "הַבָּאִים עִם זְרֻבָבֶל יִשׁוּעַ
 נְחֻמְיָה מְרַדְּכַי בְּלָשׁוֹן". וְהִיָּה יוֹשֵׁב
 בְּשַׁעַר הַמֶּלֶךְ לְרִאיוֹת שְׁלֵא תִטְמָא
 אֶסְתֵּר וְנַעֲרוֹתֶיהָ בְּכָל מֵאֲכָל טָמֵא,
 וְשָׁמַע שְׁנֵי סְרִיסֵי הַמֶּלֶךְ מִדְּבָרִים
 בְּלָשׁוֹן כְּשֶׁדִּים וְאוֹמְרִים: "עֲכָשׂוּ יִשְׁכַּב
 הַמֶּלֶךְ עַל מִשְׁכַּב הַצְּהָרִים וּכְשִׁיקוּם
 וַיֹּאמֶר תָּנוּ לִי מַעַט מַיִם, נִתְּנוּ בְּקִיתוֹן
 שֶׁל זָהָב סֵם הַמּוֹת וְהוּא יִשְׁתֶּה
 וַיָּמוּת". וְשָׁמַע מְרַדְּכַי וְנִכְנַס וְהִגִּיד
 לְאֶסְתֵּר הַמַּלְכָּה, וְאֶסְתֵּר הִגִּידָה לְמֶלֶךְ
 בְּשֵׁם מְרַדְּכַי. מִכָּאֵן אָמְרוּ: כָּל הַאוֹמֵר
 דְּבַר בְּשֵׁם אוֹמְרוֹ מְבִיא גְּאֻלָּה לְעוֹלָם.

6) Ethics of our Ancestors 6:6

(6) Greater is learning Torah than the priesthood and than royalty, for royalty is acquired by thirty stages, and the priesthood by twenty-four, but the Torah by forty-eight things. ...
 [Learning of Torah is also acquired by one] who ... And [by one] who says a thing in the name of him who said it. Thus you have learned: everyone who says a thing in the name of him who said it, brings deliverance into the world, as it is said: “And Esther told the king in Mordecai’s name” (Esther 2:22).

משנה אבות ו:ו

(ו) גְּדוּלָה תוֹרָה יוֹתֵר מִן הַכֹּהֲנָה וּמִן
 הַמְּלָכוֹת, שֶׁהַמְּלָכוֹת נִקְנִית בְּשִׁלְשִׁים
 מַעֲלוֹת, וְהַכֹּהֲנָה בְּעֶשְׂרִים וְאַרְבַּע,
 וְהַתּוֹרָה נִקְנִית בְּאַרְבָּעִים וּשְׁמֹנֶה דְּבָרִים.
 ... הַמְּכִיר אֶת מְקוֹמוֹ, ... וְהַאוֹמֵר דְּבַר
 בְּשֵׁם אוֹמְרוֹ, הָא לְמַדְתָּ שֶׁכָּל הַאוֹמֵר
 דְּבַר בְּשֵׁם אוֹמְרוֹ מְבִיא גְּאֻלָּה לְעוֹלָם,
 שֶׁנֶּאֱמַר (אסתר ב) וַתֹּאמֶר אֶסְתֵּר לְמֶלֶךְ
 בְּשֵׁם מְרַדְּכַי: