

ינאי המלך, שלומציון המלכה, ומלחמת הורקנוס ואריסטובולוס
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1. Babylonian Talmud, Kiddushin 66A	בבלי, קידושין דף ס"ו.
<p>An incident occurred with King Yannai, who went to the region of Koḥalit in the desert and conquered sixty cities there. And upon his return he rejoiced with a great happiness over his victory. And he subsequently summoned all the Sages of the Jewish people and said to them: Our ancestors in their poverty would eat salty foods when they were busy with the building of the Temple; we too shall eat salty foods in memory of our ancestors. And they brought salty food on tables of gold, and ate.</p> <p>And there was one person present, a scoffer, a man of an evil heart and a scoundrel called Elazar ben Po'ira. And Elazar ben Po'ira said to King Yannai: King Yannai, the hearts of the Pharisees, the Sages, are against you. (In other words, they harbor secret resentment against you and do not like you.) The king replied: And what shall I do to clarify this matter? Elazar responded: Have them stand by wearing the frontplate between your eyes. Since the frontplate bears the Divine Name, they should stand in its honor. Yannai, who was a member of the priestly Hasmonean family, also served as High Priest, who wears the frontplate. He had the Pharisees stand by wearing the frontplate between his eyes.</p> <p>Now there was a certain elder present called Yehuda ben Gedidya, and Yehuda ben Gedidya said to King Yannai: King Yannai, the crown of the monarchy suffices for you, i.e., you should be satisfied that you are king. Leave the crown of the priesthood for the descendants of Aaron. The Gemara explains this last comment: As they would say that Yannai's mother was taken captive in Modi'in, and she was therefore disqualified from marrying into the priesthood, which meant that Yannai was a ḥalal. And the matter was investigated and was not discovered, i.e., they sought witnesses for that event but none were found. And the Sages of Israel were expelled in the king's rage, due to this rumor.</p> <p>And Elazar ben Po'ira said to King Yannai: King Yannai, such is the judgment of a common person in Israel. In other words, merely expelling a slanderer is appropriate if the subject of the slander is a commoner. But you are a king and a High Priest. Is this your judgment as well? Yannai replied: And what should I do? Elazar responded: If you listen to my advice, crush them. Yannai countered: But what will become of the Torah? He retorted: Behold, it is wrapped and placed in the corner. Anyone who wishes to study can come and study. The Gemara interjects: Rav Naḥman bar Yitzḥak says: Immediately, heresy was injected into Yannai, as he should have said to Elazar ben Po'ira: This works out well with regard to the Written Torah, as it can be studied by all on their own, but what will become of the Oral Torah? The baraita continues: Immediately, the evil arose and caught fire through Elazar ben Po'ira, and all the Sages of the Jewish people were killed. And the world was desolate of Torah until Shimon ben Shataḥ came and restored the Torah to its former glory.</p>	<p>מעשה בינאי המלך שהלך לכוחלית שבמדבר וכיבש שם ששים כרכים ובחזרתו היה שמח שמחה גדולה וקרא לכל חכמי ישראל אמר להם אבותינו היו אוכלים מלוחים בזמן שהיו עסוקים בבנין בית המקדש אף אנו נאכל מלוחים זכר לאבותינו והעלו מלוחים על שולחנות של זהב ואכלו והיה שם אחד איש לץ לב רע ובליעל ואלעזר בן פועירה שמו ויאמר אלעזר בן פועירה לינאי המלך ינאי המלך לבם של פרושים עליך ומה אעשה הקם להם בציץ שבין עיניך הקים להם בציץ שבין עיניו היה שם זקן אחד ויהודה בן גדידיה שמו ויאמר יהודה בן גדידיה לינאי המלך ינאי המלך רב לך כתר מלכות הנח כתר כהונה לזרעו של אהרן שהיו אומרים אמו נשבת במודיעים ויבוקש הדבר ולא נמצא ויבדלו חכמי ישראל בזעם ויאמר אלעזר בן פועירה לינאי המלך ינאי המלך הדיוט שבישראל כך הוא דינו ואתה מלך וכהן גדול כך הוא דינך ומה אעשה אם אתה שומע לעצתי רומסם ותורה מה תהא עליה הרי כרוכה ומונחת בקרן זוית כל הרוצה ללמוד יבוא וילמוד אמר רב נחמן בר יצחק מיד נזרקה בו אפיקורסות דהוה ליה למימר תינח תורה שבכתב תורה שבעל פה מאי מיד ותוצץ הרעה על ידי אלעזר בן פועירה ויהרגו כל חכמי ישראל והיה העולם משתומם עד שבא שמעון בן שטח והחזיר את התורה ליושנה</p>

2. Babylonian Talmud, Brachot 29A	בבלי ברכות כט.
Have we not learnt: Believe not in thyself until the day of thy death? For lo, Johanan the High Priest officiated as High Priest for eighty years and in the end he became a Min? Abaye said: Johanan is the same as Jannai. Raba said: Johanan and Jannai are different; Jannai was originally wicked and Johanan was originally righteous.	והא תנן אל תאמין בעצמך עד יום מותך (אבות ב: ד) שהרי יוחנן כ"ג שמש בכהונה גדולה שמנים שנה ולבסוף נעשה צדוקי אמר אביי הוא ינאי הוא יוחנן רבא אמר ינאי לחוד ויוחנן לחוד ינאי רשע מעיקרו ויוחנן צדיק מעיקרו

3. Babylonian Talmud, Sukkah 48B	בבלי, סוכה דף מח:
The Sages taught: There was an incident involving one Sadducee priest who poured the water on his feet, and in anger all the people pelted him with their etrogim. And that day, the horn of the altar was damaged as a result of the pelting and the ensuing chaos.	ת"ר מעשה בצדוקי אחד שניסך על גבי רגליו ורגמוהו כל העם באתרוגיהן ואותו היום נפגמה קרן המזבח

4. Josephus Flavius, Antiquities of the Jews 13:13:5	
As to Alexander, his own people were seditious against him; for at a festival which was then celebrated, when he stood upon the altar, and was going to sacrifice, the nation rose upon him, and pelted him with citrons [which they then had in their hands, because] the law of the Jews required that at the feast of tabernacles everyone should have branches of the palm tree and citron tree; which thing we have elsewhere related. They also reviled him, as derived from a captive, and so unworthy of his dignity and of sacrificing. At this he was in a rage, and slew of them about six thousand. He also built a partition-wall of wood round the altar and the temple, as far as that partition within which it was only lawful for the priests to enter; and by this means he obstructed the multitude from coming at him.	

5. Babylonian Talmud, Brachot 48A	בבלי ברכות דף מח.
King Yannai and the queen ate bread together. And since Yannai executed the Sages, there was no one to recite the Grace after Meals blessing on their behalf. He said to his wife: Who will provide us with a man to recite the blessing on our behalf? She said to him: Swear to me that if I bring you such a man, you will not harass him. He swore, and she brought her brother, Shimon ben Shatah. She sat him between the King's throne and hers. The King said to him: Do you see how much honor I am according you? He responded: It is not you who honors me; rather, the Torah honors me, as it is written: "Extol her and she will exalt you; she will bring you to honor when you embrace her" (Proverbs 4:8). Yannai said to his wife: You see that he does not accept authority. They gave Shimon ben Shatah a cup of wine over which to recite Grace after Meals. He said: How shall I recite the blessing? Shall I say: Blessed is He from Whom Yannai and his companions have eaten? I have not eaten anything. He drank that cup of wine. They gave him another cup, and he recited the Grace after Meals blessing.	ינאי מלכא ומלכתא כריכו ריפתא בהדי הדדי ומדקטל להו לרבנן לא הוה ליה איניש לברוכי להו אמר לה לדביתהו מאן יהיב לן גברא דמברך לן אמרה ליה אשתבע לי דאי מייתינא לך גברא דלא מצערת ליה אשתבע לה אייתיתיה לשמעון בן שטח אחוה אותביה בין ידיה לדידה אמר ליה חזית כמה יקרא עבדינא לך אמר ליה לאו את קא מוקרת לי אלא אורייתא היא דמוקרא לי דכתיב סלסלה ותרוממך תכבדך כי תחבקנה אמר לה קא חזית דלא מקבל מרות יהבו ליה כסא לברוכי אמר היכי אבריך ברוך שאכל ינאי וחביריו משלו שתייה לההוא כסא יהבו ליה כסא אחרינא ובריך

6. Josephus Flavius, Antiquities of the Jews 13:15:5	
<p>After this, king Alexander, although he fell into a distemper by hard drinking, and had a quartan ague, which held him three years, yet would not leave off going out with his army, till he was quite spent with the labors he had undergone, and died in the bounds of Ragaba, a fortress beyond Jordan. But when his queen saw that he was ready to die, and had no longer any hopes of surviving, she came to him weeping and lamenting, and bewailed herself and her sons on the desolate condition they should be left in; and said to him, "To whom dost thou thus leave me and my children, who are destitute of all other supports, and this when thou knowest how much ill-will thy nation bears thee?" But he gave her the following advice: That she need but follow what he would suggest to her, in order to retain the kingdom securely, with her children: that she should conceal his death from the soldiers till she should have taken that place; after this she should go in triumph, as upon a victory, to Jerusalem, and put some of her authority into the hands of the Pharisees; for that they would commend her for the honor she had done them, and would reconcile the nation to her for he told her they had great authority among the Jews, both to do hurt to such as they hated, and to bring advantages to those to whom they were friendly disposed; for that they are then believed best of all by the multitude when they speak any severe thing against others, though it be only out of envy at them. And he said that it was by their means that he had incurred the displeasure of the nation, whom indeed he had injured.</p>	

7. Josephus Flavius, Wars of the Jews 1:5:12	
<p>NOW Alexander left the kingdom to Alexandra his wife, and depended upon it that the Jews would now very readily submit to her, because she had been very averse to such cruelty as he had treated them with, and had opposed his violation of their laws, and had thereby got the good-will of the people. Nor was he mistaken as to his expectations; for this woman kept the dominion, by the opinion that the people had of her piety; for she chiefly studied the ancient customs of her country, and cast those men out of the government that offended against their holy laws. And as she had two sons by Alexander, she made Hyrcanus the elder high priest, on account of his age, as also, besides that, on account of his inactive temper, no way disposing him to disturb the public. But she retained the younger, Aristobulus, with her as a private person, by reason of the warmth of his temper.</p> <p>2. And now the Pharisees joined themselves to her, to assist her in the government. These are a certain sect of the Jews that appear more religious than others, and seem to interpret the laws more accurately. Alexandra hearkened to them to an extraordinary degree, as being herself a woman of great piety towards God. But these Pharisees artfully insinuated themselves into her favor by little and little, and became themselves the real administrators of the public affairs: they banished and reduced whom they pleased; they bound and loosed [men] at their pleasure; and, to say all at once, they had the enjoyment of the royal authority, whilst the expenses and the difficulties of it belonged to Alexandra.</p>	

8. Megilat Ta'anit	מגילת תענית
<p>בעשרין ותמניא בטבת יתיבת כנשתא על דינא תרגום: בעשרים ושמונה בטבת ישבה הכנסת על הדין מפני שהיו הצדוקין יושבין בסנהדרין ינאי המלך, ושלמינון המלכה יושבת אצלו, ולא אחד מישראל יושב עמהם חוץ משמעון בן שטח. והיו שואלין תשובות והלכות, ולא היו יודעין להביא ראיה מן התורה. אמר להם שמעון בן שטח: כל מי שהוא יודע להביא ראיה מן התורה כשר לישב בסנהדרין. פעם אחת נפל דבר של מעשה ביניהם ולא היו יודעים להביא ראיה מן התורה אלא אחד שהיה מפטט</p>	

כנגדו, ואומר תן לי זמן ולמחר אשוב .
 נתן לו זמן. הלך וישב לו בינו לבין עצמו, ואינו יכול להביא ראיה מן התורה .
 למחר נתביש לבא ולישב בסנהדרין, והעמיד שמעון בן שטח אחד מן התלמידים והושיבו במקומו .
 אמר להם : אין פוחתין בסנהדרין משבעים ואחד .
 וכך עשה להם בכל יום ויום, עד שנסתלקו כלם וישבה סנהדרין של ישראל .
 יום שנסתלקה סנהדרין של צדוקים וישבה סנהדרין של ישראל עשאוהו יום טוב .

<p>9. Babylonian Talmud, Sotah 47A</p>	<p>בבלי סוטה מז.</p>
<p>When King Yannai was killing the Sages, Shimon ben Shataḥ was hidden by his sister, Yannai's wife, while Rabbi Yehoshua ben Peraḥya went and fled to Alexandria of Egypt. When peace was made between Yannai and the Sages, Shimon ben Shataḥ sent him the following letter: From myself, Jerusalem the holy city, to you, Alexandria of Egypt. My sister, my husband dwells within you, and I am sitting desolate. Rabbi Yehoshua ben Peraḥya said: I can learn from it that there is peace, and I can return.</p>	<p>כדהוה קא קטיל ינאי מלכא לרבנן שמעון בן שטח אטמינהו אחתיה ר' יהושע בן פרחיה אזל ערק לאלכסנדריא של מצרים כי הוה שלמא שלח ליה שמעון בן שטח מני ירושלים עיר הקודש לך אלכסנדריא של מצרים אחותי בעלי שרוי בתוכך ואני יושבת שוממה אמר ש"מ הוה ליה שלמא</p>
<p>10. Babylonian Talmud, Sotah 49B</p>	<p>בבלי סוטה מט:</p>
<p>The Sages taught : When the kings of the Hasmonean monarchy besieged each other, Hyrcanus was outside, and Aristobulus was inside. On each and every day they would lower dinars in a box from inside the city, and those on the outside would send up daily offerings. A certain Elder was there, in Jerusalem, who was familiar with Greek wisdom. He communicated to those on the outside by means of Greek wisdom, using words understood only by those proficient in Greek wisdom. He said to them: As long as they are engaged in the Temple service, they will not be delivered into your hands. Upon hearing this, on the following day, when they lowered dinars in a box, they sent up a pig to them. Once the pig reached halfway up the wall, it inserted its hooves into the wall and Eretz Yisrael shuddered four hundred parasangs. When the Sages saw this, they said at that time: Cursed is the person who raises pigs, and cursed is the person who teaches his son Greek wisdom.</p>	<p>ת"ר כשצרו מלכי בית חשמונאי זה על זה היה הורקנוס מבחוץ ואריסטובלוס מבפנים בכל יום ויום היו משלשין דינרים בקופה ומעלין להן תמידים. היה שם זקן אחד שהיה מכיר בחכמת יוונית לעז להם בחכמת יוונית אמר להן כל זמן שעוסקים בעבודה אין נמסרין בידכם למחר שלשלו להם דינרים בקופה והעלו להם חזיר כיון שהגיע לחצי חומה נעץ צפרניו נזדעזעה אי"י ארבע מאות פרסה. אותה שעה אמרו ארור אדם שיגדל חזירים וארור אדם שילמד לבנו חכמת יוונית</p>

לקריאה נוספת:

הרב בני לאו, חכמים כרך א', עמודים 137-139