

## שמעון הצדיק – Shimon the Righteous/Just

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<b>1. Mishnah, Avot 1:2</b>	<b>משנה, מסכת אבות א:ב</b>
Shimon HaTzaddik was one of the remaining members of the Great Assembly. He would often say: The world depends on three things: The Torah, Divine service and the practice of kind deeds	שְׁמֵעוֹן הַצְּדִיק הָיָה מְשִׁירֵי כְּנֶסֶת הַגְּדוּלָּה. הוּא הָיָה אוֹמֵר: עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת חֲסָדִים

<b>2. Babylonian Talmud, Yoma 39</b>	<b>בבלי יומא ל"ט</b>
The Sages taught: During all forty years that Shimon HaTzaddik served as High Priest, the lot for God arose in the right hand. From then onward, sometimes it arose in the right hand and sometimes it arose in the left hand. Furthermore, during his tenure as High Priest, the strip of crimson wool that was tied to the head of the goat that was sent to Azazel turned white, indicating that the sins of the people had been forgiven, as it is written: “Though your sins be as crimson, they shall be white as snow” (Isaiah 1:18). From then onward, it sometimes turned white and sometimes it did not turn white. Furthermore, the western lamp of the candelabrum would burn continuously as a sign that God’s presence rested upon the nation. From then onward, it sometimes burned and sometimes it went out. And during the tenure of Shimon HaTzaddik, the fire on the arrangement of wood on the altar kept going strongly, perpetually by itself, such that the priests did not need to bring additional wood to the arrangement on a daily basis, except for the two logs that were brought in order to fulfill the mitzva of placing wood upon the arrangement. From then onward, the fire sometimes kept going strongly and sometimes it did not, and so the priests could not avoid bringing wood to the arrangement throughout the entire day. And a blessing was sent upon the offering of the omer; and to the offering of the two loaves from the new wheat, which was sacrificed on Shavuot; and to the shewbread, which was placed on the table in the Temple. And due to that blessing, each priest that received an olive-bulk of them, there were those who ate it and were satisfied, and there were those who ate only a part of it and left over the rest because they were already satisfied from such a small amount. From then onward, a curse was sent upon the omer, and to the two loaves, and to the shewbread, that there were not sufficient quantities to give each priest a full measure. Therefore, each priest received just an amount the size of a bean; the discreet, pious ones would withdraw their hands, a bean-bulk being less than the quantity needed to properly fulfill the mitzva, and only the voracious ones would take and eat it.	תנו רבנן ארבעים שנה ששמש שמעון הצדיק היה גורל עולה בימין מכאן ואילך פעמים עולה בימין פעמים עולה בשמאל והיה לשון של זהורית מלבין מכאן ואילך פעמים מלבין פעמים אינו מלבין והיה נר מערבי דולק מכאן ואילך פעמים דולק פעמים כבה והיה אש של מערכה מתגבר ולא היו כהנים צריכין להביא עצים למערכה חוץ משני גזירי עצים כדי לקיים מצות עצים מכאן ואילך פעמים מתגבר פעמים אין מתגבר ולא היו כהנים נמנעין מלהביא עצים למערכה כל היום כולו ונשתלחה ברכה בעומר ובשתי הלחם ובלחם הפנים וכל כהן שמגיעו כזית יש אוכלו ושבע ויש אוכלו ומותר מכאן ואילך נשתלחה מאירה בעומר ובשתי הלחם ובלחם הפנים וכל כהן מגיעו כפול הצנועין מושכין את ידיהן והגרגרנין נוטלין

<b>3. Babylonian Talmud, Yoma 69B</b>	<b>בבלי יומא ס:ט</b>
It was taught in a baraita, (in Megillat Ta’anit): The twenty-fifth of Tevet is known as the day of Mount Gerizim, which was established as a joyful day, and therefore eulogizing is not permitted. It was on that day that the Samaritans [kutim] requested the House of our Lord from	התניא בעשרים וחמשה [בטבת] יום הר גרזים [הוא] דלא למספד יום שבקשו כותיים את בית א-להינו

<p>Alexander the Macedonian in order to destroy it, and he gave it to them, i.e., he gave them permission to destroy it. People came and informed the High Priest, Shimon HaTzaddik, of what had transpired. What did he do? He donned the priestly vestments and wrapped himself in the priestly vestments. And the nobles of the Jewish People were with him, with torches of fire in their hands. And all that night, these, the representatives of the Jewish people, approached from this side, and those, the armies of Alexander and the Samaritans, approached from that side, until dawn, when they finally saw one another. When dawn arrived, Alexander said to the Samaritans: Who are these people coming to meet us? They said to him: These are the Jews who rebelled against you. When he reached Antipatris, the sun shone and the two camps met each other. When Alexander saw Shimon HaTzaddik, he descended from his chariot and bowed before him. His escorts said to him: Should an important king such as you bow to this Jew? He said to them: I do so because the image of this man's face is victorious before me on my battlefields, i.e., when I fight I see his image going before me as a sign of victory, and therefore I know that he has supreme sanctity. He said to the representatives of the Jewish people: Why have you come? They said to him: Is it possible that the Temple, the house in which we pray for you and for your kingdom not to be destroyed, gentiles will try to mislead you into destroying it, and we would remain silent and not tell you? He said to them: Who are these people who want to destroy it? The Jews said to him: They are these Samaritans who stand before you. He said to them: If so, they are delivered into your hands to deal with them as you please. Immediately, they stabbed the Samaritans in their heels and hung them from their horses' tails and continued to drag them over the thorns and thistles until they reached Mount Gerizim. When they arrived at Mount Gerizim, where the Samaritans had their temple, they plowed it over and seeded the area with leeks, a symbol of total destruction. This was just as they had sought to do to the House of our Lord. And they made that day a festival to celebrate the salvation of the Temple and the defeat of the Samaritans.</p>	<p>מאלכסנדרוס מוקדון להחריבו ונתנו להם באו והודיעו את שמעון הצדיק מה עשה לבש בגדי כהונה ונתעטף בבגדי כהונה ומיקירי ישראל עמו ואבוקות של אור בידיהן וכל הלילה הללו הולכים מצד זה והללו הולכים מצד זה עד שעלה עמוד השחר כיון שעלה עמוד השחר אמר להם מי הללו אמרו לו יהודים שמרדו בך כיון שהגיע לאנטיפטריס זרחה חמה ופגעו זה בזה כיון שראה לשמעון הצדיק ירד ממרכבתו והשתחוה לפניו אמרו לו מלך גדול כמותך ישתחוה ליהודי זה אמר להם דמות דיוקנו של זה מנצחת לפני בבית מלחמתי אמר להם למה באתם אמרו אפשר בית שמתפללים בו עליך ועל מלכותך שלא תחרב יתעוד עובדי כוכבים להחריבו אמר להם מי הללו אמרו לו כותיים הללו שעומדים לפניך אמר להם הרי הם מסורין בידיכם מיד נקבום בעקביהם ותלאום בזנבי סוסייהם והיו מגררין אותן על הקוצים ועל הברקנים עד שהגיעו להר גריזים כיון שהגיעו להר גריזים חרשוהו וזרעוהו כרשינין כדרך שבקשו לעשות לבית א-להינו ואותו היום עשאוהו יו"ט</p>
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<p><b>4. Josephus Flavius, Antiquities of the Jews 11:8</b></p>	
<p>4 ... Now Alexander, when he had taken Gaza, made haste to go up to Jerusalem; and Jaddua the high priest, when he heard that, was in an agony, and under terror, as not knowing how he should meet the Macedonians, since the king was displeased at his foregoing disobedience. He therefore ordained that the people should make supplications, and should join with him in offering sacrifice to God, whom he besought to protect that nation, and to deliver them from the perils that were coming upon them; whereupon God warned him in a dream, which came upon him after he had offered sacrifice, that he should take courage, and adorn the city, and open the gates; that the rest should appear in white garments, but that he and the priests should meet the king in the habits proper to their order, without the dread of any ill consequences, which the providence of God would prevent. Upon which, when he rose from his sleep, he greatly rejoiced, and declared to all the warning he had received from God. According to which dream he acted entirely, and so waited for the coming of the king.</p> <p>5. And when he understood that he was not far from the city, he went out in procession, with the priests and the multitude of the citizens. The procession was venerable, and the manner of it different from that of other nations. It reached to a place called Sapha, which name, translated into Greek, signifies a prospect, for you</p>	

have thence a prospect both of Jerusalem and of the temple. And when the Phoenicians and the Chaldeans that followed him thought they should have liberty to plunder the city, and torment the high priest to death, which the king's displeasure fairly promised them, the very reverse of it happened; for Alexander, when he saw the multitude at a distance, in white garments, while the priests stood clothed with fine linen, and the high priest in purple and scarlet clothing, with his mitre on his head, having the golden plate whereon the name of God was engraved, he approached by himself, and adored that name, and first saluted the high priest. The Jews also did all together, with one voice, salute Alexander, and encompass him about; whereupon the kings of Syria and the rest were surprised at what Alexander had done, and supposed him disordered in his mind. However, Parmenio alone went up to him, and asked him how it came to pass that, when all others adored him, he should adore the high priest of the Jews? To whom he replied, "I did not adore him, but that God who hath honored him with his high priesthood; for I saw this very person in a dream, in this very habit, when I was at Dios in Macedonia, who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for that he would conduct my army, and would give me the dominion over the Persians; whence it is that, having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation which I had in my dream, I believe that I bring this army under the Divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my own mind." And when he had said this to Parmenio, and had given the high priest his right hand, the priests ran along by him, and he came into the city. And when he went up into the temple, he offered sacrifice to God, according to the high priest's direction, and magnificently treated both the high priest and the priests. And when the Book of Daniel was showed him wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended. And as he was then glad, he dismissed the multitude for the present; but the next day he called them to him, and bid them ask what favors they pleased of him; whereupon the high priest desired that they might enjoy the laws of their forefathers, and might pay no tribute on the seventh year. He granted all they desired. And when they entreated him that he would permit the Jews in Babylon and Media to enjoy their own laws also, he willingly promised to do hereafter what they desired. And when he said to the multitude, that if any of them would enlist themselves in his army, on this condition, that they should continue under the laws of their forefathers, and live according to them, he was willing to take them with him, many were ready to accompany him in his wars.

**5. Josephus Flavius, Antiquities of the Jews 12:2:5**

When Onias the high priest was dead, his son Simon became his successor. He was called Simon the Just because of both his piety towards God, and his kind disposition to those of his own nation.

**6. Sirach (Ben Sira) Chapter 50**

**בן סירא פרק נ' (תרגום כהנא)**

**1** The leader of his brothers and the pride of his people was the high priest, Simon son of Onias, who in his life repaired the house, and in his time fortified the temple.  
**2** He laid the foundations for the high double walls, the high retaining walls for the temple enclosure.  
**3** In his days a water cistern was dug, a reservoir like the sea in circumference.  
**4** He considered how to save his people from ruin, and fortified the city against siege.

(א) גדול אחיו ותפארת עמו, שמעון בן יוחנן הכהן. אשר בָּדָרוּ נִפְקֵד הַבַּיִת, וּבְנִייו חֲזַק הַיֵּכָל.  
 (ב) אֲשֶׁר בָּדָרוּ נִכְרָה מִקֹּוֹה, וְשִׁיחַ פְּנִים בַּהֲמוֹנוֹ.  
 (ג) אֲשֶׁר בְּנִייו נִבְנָה קִיר / פְּנוֹת, מְעוֹן, פְּחֵיכֵל מְלֻךְ.  
 (ד) הִדְוֵאֵג לַעֲמוֹ מִחֲתָף, וּמִחֲזֵק עִירוֹ מִצָּר.  
 (ה) מֵה נִהְדָּר בְּהִשְׁגִּיחוֹ מֵאֵהֶל, וּבְצִאתוֹ מִבַּיִת הַפְּרָכָת.

**5** How glorious he was, surrounded by the people, as he came out of the house of the curtain.

**6** Like the morning star among the clouds, like the full moon at the festal season;

**7** like the sun shining on the temple of the Most High, like the rainbow gleaming in splendid clouds;

**8** like roses in the days of first fruits, like lilies by a spring of water, like a green shoot on Lebanon on a summer day;

**9** like fire and incense in the censer, like a vessel of hammered gold studded with all kinds of precious stones;

**10** like an olive tree laden with fruit, and like a cypress towering in the clouds.

**11** When he put on his glorious robe and clothed himself in perfect splendor, when he went up to the holy altar, he made the court of the sanctuary glorious.

**12** When he received the portions from the hands of the priests, as he stood by the hearth of the altar with a garland of brothers around him, he was like a young cedar on Lebanon surrounded by the trunks of palm trees.

**13** All the sons of Aaron in their splendor held the Lord's offering in their hands before the whole congregation of Israel.

**14** Finishing the service at the altars, and arranging the offering to the Most High, the Almighty,

**15** he held out his hand for the cup and poured a drink offering of the blood of the grape; he poured it out at the foot of the altar, a pleasing odor to the Most High, the king of all.

**16** Then the sons of Aaron shouted; they blew their trumpets of hammered metal; they sounded a mighty fanfare as a reminder before the Most High.

**17** Then all the people together quickly fell to the ground on their faces to worship their Lord, the Almighty, God Most High.

**18** Then the singers praised him with their voices in sweet and full-toned melody.

**19** And the people of the Lord Most High offered their prayers before the Merciful One, until the order of worship of the Lord was ended, and they completed his ritual.

**20** Then Simon came down and raised his hands over the whole congregation of Israelites, to pronounce the blessing of the Lord with his lips, and to glory in his name;

**21** and they bowed down in worship a second time, to receive the blessing from the Most High.

**22** And now bless the God of all, who everywhere works great wonders, who fosters our growth from birth, and deals with us according to his mercy.

**23** May he give us gladness of heart, and may there be peace in our days in Israel, as in the days of old.

**24** May he entrust to us his mercy, and may he deliver us in our days!

**25** Two nations my soul detests, and the third is not even a people:

(ו) כְּכֹכֵב אֹר מְבִיִן עֲבִים, וְכִנְרַח מְלֵא בִימֵי מוֹעֵד.

(ז) כְּשֶׁמֶשׁ מִשְׁקֶרֶת אֶל הַיְכָל הַמְּלֶכֶה, וְכַקְשֵׁת נִרְאָתָה בְּעָנָן.

(ח) כְּנֶגֶץ בְּעֵנָפוֹ בִימֵי מוֹעֵד, וְכִשְׁוֹשׁוֹן עַל יְבֻלֵי מַיִם.

(ח\*) כְּפָרַח לְבָנוֹן בִּימֵי קִיץ, וְכֵאֵשׁ לְבוֹנָה עַל הַמְּנַחָה.

(ט) כְּכֹלֵי זָהָב מִמִּפְתַּח וְאַנְטִיל, הַנֶּאֱחָזוּ עַל אֲבְנֵי חֲפָץ.

(י) כְּזַיִת רַעְנָן מְלֵא נֶגְרָר, וְכַעֲצַי שְׂמוֹן מְרוֹנָה עֲנָף.

(יא) בְּעֻטוֹתוֹ בְּגָדֵי כְבוֹד, וְהִתְלַבְּשׁוּ בְּגָדֵי תִפְאָרָתוֹ.

(יא\*) בְּעֻלוֹתוֹ עַל מִזְבֵּחַ הוֹד, וְיִהְיֶה עֲזָרָתוֹ מִקְדָּשׁוֹ.

(יב) בְּקַבְלוֹ נְתָחִים מִיַּד אֲחִיו, וְהוּא נֹצֵב עַל מַעְרְכוֹת.

(יב\*) סָבִיב לוֹ עֲטָרַת בָּנִים, כְּשֵׁתִילֵי אֲרָזִים בְּלְבָנוֹן.

(יב\*) וְיִקְיֹפוּהוּ בְּעַרְבֵי נַחַל, כָּל-בְּנֵי אֲהֶרֶן בְּכִבּוֹדָם.

(יג) וְאִשֵּׁי ה' בִּיָּדָם, נֶגֶד כָּל קָהָל יִשְׂרָאֵל.

(יד) עַד כְּלוֹתוֹ לְשֶׁרֶת מִזְבֵּחַ, וּלְסֹדֶר מַעְרְכוֹת עֲלִיוֹן.

(טו) אִזּוֹ יִרְיֵעוּ בְנֵי אֲהֶרֶן / הַכֹּהֲנִים, בְּחֻצְרוֹת מִקְשָׁה.

(טז) וְיִרְיֵעוּ וְיִשְׁמִיעוּ קוֹל אֲדִיר, לְהַזְכִּיר לְפָנָיו עֲלִיוֹן.

(יז) כָּל בָּשָׂר יִחְדוּ נִמְהָרוּ, וַיִּפְּלוּ עַל פְּנֵיהֶם אֶרְצָה.

(יז\*) לְהַשְׁתַּחֲוֹת לְפָנָיו עֲלִיוֹן, לְפָנָיו קְדוֹשׁ יִשְׂרָאֵל.

(יח) וַיִּתְּנוּ הַשִּׁיר קוֹלוֹ, וְעַל הַמּוֹן הֶעָרִיכוּ גְרוֹ.

(יט) וַיִּרְנְנוּ כָּל עַם הָאָרֶץ, בְּתִפְלָה לְפָנָיו רְחוּם.

(יט\*) עַד כְּלוֹתוֹ לְשֶׁרֶת מִזְבֵּחַ, וּמִשְׁפָּטָיו הִגִּיעַ אֲלֵיוֹ.

(כ) אִזּוֹ יִרְדּוּ וְנִשְׂאָו יָדָיו, עַל כָּל קָהָל יִשְׂרָאֵל.

(כ\*) וּבְרַכְתָּ ה' בְּשִׁפְתֶיךָ, וּבְשֵׁם ה' הַתְּפָאָר.

(כא) וַיִּשְׁנֵנוּ לְנִפּוֹל שְׁנִית, בְּרִכּוֹת לְקַחַת מִפְּנֵינוּ.

(כב) עֲתָה בְּרַכּוּ נָא, אֶת ה' אֱ-לֹהֵי יִשְׂרָאֵל.

(כב\*) הַמִּפְלִיא לַעֲשׂוֹת בְּאָרֶץ, הַמְּגִדֵּל אֲדָם מִמְּרָחַם וַיַּעֲשֶׂהוּ בְּרִצּוֹנוֹ.

(כג) יִתֵּן לְכֶם חֲקֻמַּת לִבָּב, וַיְהִי שְׁלוֹם בֵּינֵיכֶם.

(כד) יֵאֱמֹן עִם שְׂמֵעוֹן חֲסִדוֹ, וַיִּקַּם לוֹ בְּרִית פִּינְחָס. אֲשֶׁר לֹא יִפְרֹת לוֹ, וְלִזְרְעוֹ כִּימֵי שְׁמַיִם.

<p><b>26</b> Those who live in Seir, and the Philistines, and the foolish people that live in Shechem.</p>	<p>(כה) בְּשָׁנֵי גוֹיִם קָצָה נִפְשֵׁי, וְהַשְּׁלִישִׁית אֵינָנוּ עָם. (כו) יוֹשְׁבֵי שְׁעִיר וּפְלִשְׁתִּים, וְגוֹי נָכַל הַדָּר בְּשָׂרָם.</p>
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<p><b>7. Babylonian Talmud, Yoma 39B</b></p>	<p><b>תלמוד בבלי, יומא דף לט:</b></p>
<p>Our Rabbis taught: In the year in which Simeon the Righteous died, he foretold them that he would die. They said: Whence do you know that? He replied: On every Day of Atonement an old man, dressed in white, wrapped in white, would join me, entering [the Holy of Holies] and leaving [it] with me, but today I was joined by an old man, dressed in black, wrapped in black, who entered, but did not leave, with me. After the festival [of Sukkoth] he was sick for seven days and [then] died. His brethren [that year] the priests forbore to mention the Ineffable Name in pronouncing the [priestly] blessing.</p>	<p>תנו רבנן אותה שנה שמת בה שמעון הצדיק אמר להם בשנה זו הוא מת אמרו לו מניין אתה יודע אמר להם בכל יום הכפורים היה מזדמן לי זקן אחד לבוש לבנים ועטוף לבנים נכנס עמי ויצא עמי והיום נזדמן לי זקן אחד לבוש שחורים ועטוף שחורים נכנס עמי ולא יצא עמי אחר הרגל חלה שבעה ימים ומת ונמנעו אחיו הכהנים מלברך בשם</p>

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