

Mishnah 1

If a *Sukkah* be above twenty cubits² in height, it is invalid,³ but R. Judah⁴ declares it valid; and if

מִשְׁנֵה א
יִסּוּכָה שְׁהִיא גְבוּהָ לַמַּעֲלָה
מֵעֲשָׂרִים יָאמָה יְפִסּוּלָהּ רַבִּי
יְהוּדָה מְכַשֵּׁר;

אמר רבי יהודה *מעשה בהילני המלכה בלוד שהיתה סוכתה גבוהה מעשרים אמה והיו זקנים נכנסין ויוצאין לשם ולא אמרו לה דבר אמרו לו *משם ראייה אשה היתה ופטורה מן הסוכה אמר להן והלא שבעה בנים הוּו לה ועוד כל מעשיה לא עשתה אלא על פי חכמים למה לי למיתני ועוד כל מעשיה לא עשתה אלא על פי חכמים הכי קאמר להו כי תאמרו בנים קטנים היו וקטנים פטורין מן הסוכה כיון דשבעה הוּו אי אפשר דלא הוּו בהו חד שאינו צריך לאמו וכי תימרו קטן שאינו צריך לאמו *מדרבנן הוא דמחייב ואיהו בדרבנן לא משגחה ח"ש ועוד כל מעשיה לא עשתה אלא ע"פ חכמים בשלמרבנן סברי בניה בסוכה מעריא הוּו יתבי ואיהו יתבה בקטנות משום צניעותא ומשום הכי לא אמרי לה דבר ור' יהודה סבר בניה גבה הוּו יתבי יאפ"ה לא אמרי לה דבר *

Helene, Rabi Yehudah said, sat in a *sukkah* that was taller than twenty *amos*, and the *chachamim* of the time who went in and out of this *sukkah* did not comment that Queen Helene was not being *yotzei* the *mitzvah*. Does this not prove that a *sukkah* can be taller than twenty *amos*?

The Rabbanan who disagreed with Rabi Yehudah rejected this proof by saying that since Helene was a woman she was *patur* from the *mitzvah* of *sukkah*, and the *Chachamim* therefore had no reason to tell her that she was not being *yotzei*.

Rabi Yehudah countered that Helene's seven sons were sitting together with her. At least one of those sons was of *chinuch* age, and had the *sukkah* been *passul* the

Chachamim would surely have mentioned it, especially in light of the fact that Helene was known to follow the directives of the *Chachamim*.

The Rabbis hold the opinion that her sons sat in the proper *Sukkah*, while she sat in one of the recesses for reasons of modesty, and hence they⁶ made no remark,⁷ while R. Judah was of the opinion that her sons sat with her,⁸ and still they⁶ made no remark

Mishnah 6 NAZIR - Chapter 3

One who made a vow for a prolonged period¹ and completed his nazirite spell² and afterwards came to the Land,³ the School of Shammai say, He must continue as nazirite for thirty days;⁴ but the School of Hillel say, He must be a nazirite all over again.⁵ It once happened that queen Helene,⁶ whose son went to war, said, 'If my son return safely from the war, I will be a nazirite for seven years!'—and her son came back from the war,⁷ and she was a nazirite for seven years; and at the conclusion of the seven years she came up to the Land, and the School of Hillel

מִשְׁנֵה ו
מִי שֶׁנָּזַר יְנִירוֹת תְּרֵיבָה וְהַשְּׁלִים
אֶת-יְנִירָתוֹ וְאָמַר כִּדְּבָא לְאַרְצֵי
בֵּית שְׁמַאי אֹמְרִים, נְזִיר שְׁלֹשִׁים
יוֹם; וּבֵית הַלֵּל אֹמְרִים, נְזִיר
יְבַתְּחֶלָה. מֵעֲשָׂה יְבַהִילְנֵי הַמַּלְכָּה,
שֶׁהִלָּךְ בָּנָה לַמַּלְחָמָה, וְאָמְרָה, אִם
יָבֵא בְנִי מִן-הַמַּלְחָמָה בְּשָׁלוֹם אֶהְיָ
נְזִירָה שְׁבַע שָׁנִים, וּבָא בָּנָה מִן-
הַמַּלְחָמָה וְהִיָּתָה נְזִירָה שְׁבַע שָׁנִים;
וּבִסוּף שְׁבַע שָׁנִים עָלְתָה לְאַרְצֵי
יְהוּדָה בֵּית הַלֵּל שֶׁתָּהָא נְזִירָה

instructed her⁸ that she had to be a nazirite again for seven years more; but at the end of the seven years she became unclean, and she found herself a nazirite for twenty-one years.⁹ R. Judah said, She should not have been a nazirite for more than fourteen years.¹⁰

עוֹד שְׁבַע שָׁנִים אַחֲרוֹת; וּבִסוּף שְׁבַע
שָׁנִים נִטְמָאת, וְנִמְצְאת נְזִירָה
יְעֲשִׂים וְאֵת שָׁנָה. אָמַר רַבִּי
יְהוּדָה, לֹא הִיָּתָה נְזִירָה אֶלָּא
יָאֲרִבַּע עָשָׂרָה שָׁנָה.

Ben Katin¹ made twelve spigots² for the laver³ which had had only two;⁴ and he also made a machine⁵ for the laver so that its waters should not become unfit overnight.* King Munbaz⁶ made of gold all the handles of the utensils used on the Day of Atonement. Helen his mother made a golden candlestick⁷ over the door of the Sanctuary, and she also provided⁸ a golden tablet on which was written the paragraph of the *suspected adulteress*.⁹ Miracles befell the Gates of Nicanor¹⁰ and they used to keep his¹¹ memory in honour.

בן יקטן עשה שנים עשר ידד לכיור שלא היה לו אלא שנים; אף הוא עשה ימכני לכיור שלא היה מימיו ונסלחין בלינה. ימונבו זמלך היה עושה כל ידות הכלים של יום הכפורים של זהב. היני אמו עשתה נברשת של זהב על פתחו של היכל ואף היא עשתה טבלא של זהב שפרשת סוטה כתובה עליה. ונקנור נעשו נסים לדלתותיו והיו מזכירין יאותו לשבח.

Tosefta Pe'ah - Paragraph 18

יח מעשה במנבו המלך שעמד ובזבו אוצרותיו בשני בצרות. שלחו לו אחיו: אבותיך גזזו אוצרות והוסיפו על של אבותם, ואתה עמדת ובזבת את כל אוצרותיך שלך ושל אבותיך! אמר להם: אבותי גזזו אוצרות למטה, ואני גזזתי למעלה.

King Munbaz distributed large amounts of money during the hunger years. His friends sent him the following message: "Your ancestors accumulated vast amounts of treasures and you are just giving it up!!" He replied, "My ancestors gathered all the treasures for this world and I am giving away these treasures to be rewarded in the next world."

✓ Hilni Hamalkah's Palace Discovered in Yerushalayim

Archaeologists have uncovered a monumental structure from the Bayis Sheini era in a parking lot just outside the walls of the Old City of Yerushalayim and opposite Har Habayis, claiming it was the ancient palace of Queen Helena (Hilni Hamalkah), the Israel Antiquities Authority announced yesterday.

The site, which has been unearthed during a six-month salvage excavation in the Givati parking lot just outside the Dung Gate ahead of the planned expansion of the Western Wall parking lot, also indicates that the ancient City of David was much larger than previously thought, said archaeologist Doron Ben Ami, who is directing the dig at the site.

The edifice, which was destroyed by the Romans during the destruction of the Bayis Sheini, was dated to the end of the Bayis Sheini period by pottery and stone vessels, as well as an assortment of coins from that time, Ben Ami said.

According to Ben Ami, the elaborate edifice, an anomaly in the landscape of the Lower City at the end of the Second Temple period, which was characterized by its modest buildings, was probably a palace built by Queen Helena, a wealthy aristocrat who converted to Judaism and moved to Yerushalayim with her sons.

The Mishnah (Yoma 2:3) relates that Helena donated a golden chandelier that stood at the entrance to the Beis Hamikdash and a golden plate inscribed with the text used when checking a *sotah*, while the Gemara (Sukkah 2b) writes that all her actions were performed on the wishes of the *chachamim*.

The archaeologists carrying out the dig have not yet found any inscription to identify the building they uncovered, but Ben Ami said there was a "high probability" that the site was indeed the 2,000-year-old palace of Queen Helena.

"We need more evidence to decide, but almost everything fits," he said.

The well-preserved structure being uncovered in the ongoing excavation is an impressive architectural complex that includes massive foundations: walls, some of which are preserved to a height in excess of 15 feet and built of stones that weigh hundreds of pounds; halls that are preserved to a height of at least two stories; a basement level that was covered with vaults; and remains of polychrome frescoes, water installations and ritual baths.

The narrow openings that were discovered in the basement level of the structure were likely used by its inhabitants to flee shortly before the site's destruction by the Romans nearly 2,000 years ago, Ben Ami said.

The elaborate building was destroyed by dismantling the walls of the large structure, causing the massive stone walls and ceilings from the upper stories to collapse in on the basement.

The large edifice was overlaid with remains that date to later periods — Byzantine, Roman and Early Islamic — while below it there are remains from the Early Hellenistic period and even artifacts from the time of the Bayis Rishon.

(News agencies)