

MISHNAH SUKKAH 2:7

מתני' מי שהיה
ראשו ורובו
בסוכה
ושולחנו בתוך הבית —
בית שמאי פוסלין
ובית הלל מקשירין.

אמרו להם בית הלל
לבית שמאי:
לא כך היה מעשה
שהלכו זקני בית שמאי
וזקני בית הלל
לבקר את רבי יוחנן בן החורני
ומצאוהו
שזה יושב
ראשו ורובו בסוכה
ושולחנו בתוך הבית
ולא אמרו לו דבר.
אמרו להם בית שמאי:
מנשם ראיה?
אף הם אמרו לו:
אם כן היית נוהג
לא קיימת
מצות סוכה מיתמיד.

MISHNA: In the case of one
whose head and most of his body
were in the *sukka*
and his table was in the house,
Beit Shammai deem it unfit,
and Beit Hillel deem it fit.

**Beit Hillel said
to Beit Shammai:**
And wasn't there an incident
where the Elders of Beit Shammai
and the Elders of Beit Hillel
went to visit Rabbi Yohanan ben HaHōranit
and they found him
such that he was sitting
with his head and most of his body in the *sukka*
and his table in the house,
and they said nothing to him?
Even Beit Shammai did not object.
Beit Shammai said to them:
Is there proof from there?
That is not what happened; rather,
they said to him:
If you were accustomed to act in this manner,
you have never fulfilled
the mitzva of *sukka* in your life.

R. Joshua Kulp: If someone has a small sukkah, one that is not capable of fitting his entire body, but only his head and most of his body, Bet Shammai declare the sukkah invalid and Bet Hillel say it is valid. Similarly, if one has a large sukkah, a sukkah sufficient to fit his entire body, but he sat with only his head and most of his body in the sukkah, while the rest of his body was out of the sukkah, he would not have fulfilled his obligation according to Bet Hillel. We should note that the terminology of this mishnah is ambiguous. At first it sounds like the mishnah is discussing where the person sits, regardless of the size of the sukkah. However, the words “valid” and “invalid” at the end of section one, describe the validity of the sukkah based on its size. Hence, in my explanation I have tried to incorporate both elements. According to Bet Shammai the sukkah must be large enough to encompass

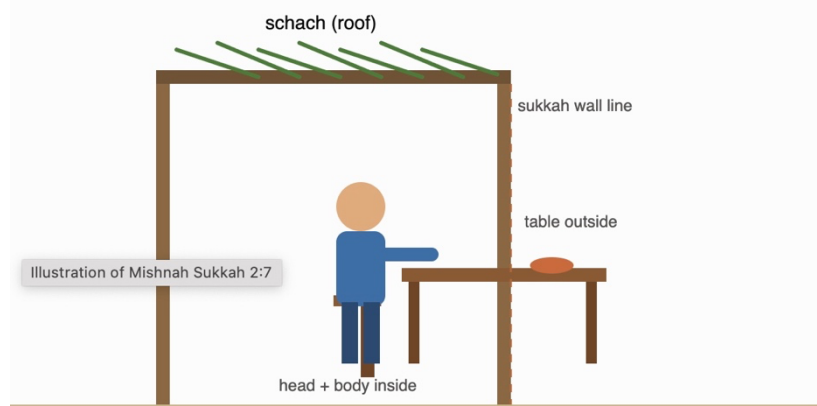
his entire body, and he must sit with his whole body in the sukkah. Bet Hillel say that the sukkah need only hold his head and most of his body and when sitting in the sukkah, only his head and most of his body need be inside. The table may be outside of the sukkah.

Bet Hillel said to Bet Shammai: Did it not in fact happen... This story illustrates the argument between Bet Hillel and Bet Shammai.

As an aside, we can note from this story ... that space in sukkot might have been tight. This might reflect the reality in the Second Temple period in Jerusalem when many people came to make their pilgrimage. Alternatively, it may reflect the cramped housing and living spaces of 2nd century towns in the land of Israel

MAIMONIDES MISHNEH TORAH Laws of Shofar, Sukkah and Lulav 6:8	
מי שהיה ראשו ורבו בספכה ושלחנו בתוך ביתו או חוץ לספכה ואוכל הרי זה אסור וכאילו לא אכל בספכה עד שיהיה שלחנו בתוך הספכה. גזרה שמה ימשך אחר שלחנו. ואפילו בספכה גדולה:	One who has their head and the majority of their body in the sukkah and their table in the house, or otherwise outside of the sukkah, and eats -- this is forbidden, and it's as though they did not eat in the sukkah, until the table is within the sukkah. This is a decree, lest they be drawn after their table. And this is even with a very large sukkah.
דבית שמאי סברי: גזרינן שמה ימשך אחר שולחנו, ובית הלל סברי: לא גזרינן.	Talmud Sukkah 3a Beit Shammai hold that we issue a decree to prohibit one from sitting that way lest he be drawn after his table while eating, to the extent that his head and most of his body will be inside the house and not inside the sukka. And Beit Hillel hold that we do not issue that decree.

(AI Generated image below:)



What are Hillel and Shammai arguing about?

What is "the table"?

What does it mean, "to dwell in the Sukkah"?

What is the value of the anecdote?

What do we normally think about Hillel and Shammai?