

## סוכה כה

עוסק because of sitting in the סוכה, פטור are שלוחי מצוה  
writes that this refers to going to learn במצוה פטור מן המצוה רש"י.  
תורה, or להקביל פני רבו, or פדיון שבויים notes that he is  
only in a case where if he would sit in the סוכה, he  
would be מבטל from these other מצות, otherwise, there is no  
פטור of המצוה פטור מן המצוה. The ר"ן writes that while a  
person is being במצוה, עוסק במצוה, he is פטור from other מצות, even if it  
is possible to be מקיים both of them. This is the reason, writes  
the ר"ן, that a חתן is פטור from שמע קריאת, as although he could  
find the time to say it, since he is טרוד in a מצוה, the תורה is not  
מחייב him to do another מצוה. A נפקא מינה between תוספות and  
the ר"ן would be a person on the way to do שבויים who finds  
an אבידה, and the owner of the object will be at the destination  
of the person going to do שבויים. תוספות would say that  
since doing the מצוה of השבת אבידה is not מעכב the מצוה of פדיון  
שבויים, he is חייב in the מצוה, while the ר"ן would say that since  
he is involved in the מצוה of שבויים, the תורה is not מחייב  
him בכלל in the מצוה of שבויים (today, in any case, we have  
lost the כח to be so focused on one מצוה, and even the ר"ן would  
agree that he is חייב in the מצוה). רב עקיבא איגר asks how can the  
גמרא learn the לימוד of המצוה פטור מן המצוה from a חתן and  
from יוסף ארון of ארון עוסק with the פסח (that those who were  
were פטור from the פסח), both those cases involve a שב ואל  
תעשה, while the case of סוכה involves a לא תעשה of eating  
outside the סוכה? רב עקיבא איגר answers that there is no לא תעשה  
of eating outside the סוכה, only an עשה to eat in the סוכה, and if

a person eats outside the סוכה, he is מבטל an עשה which is a שב ואל תעשה, so there is no problem. Another answer could be, that while קרבן פסח is a מצות עשה, it is an עשה שיש בו כרת (the only other עשה that has a חיוב of כרת for not performing the מצוה is ברית מילה), which gives it a similarity to a לא תעשה, and is thus a good ראייה.

רש"י asks why is a person required to stop davening to answer, or in some cases merely stop davening and listen to (depending on where he is up to) קדושה, he is עוסק במצוה and is therefore פטור במצוה? He answers that a person is פטור במצוה only when he is being עוסק in a different מצוה, but if it is part of the same מצוה--in this case תפילה--he is חייב.

A person who is marrying a בתולה is פטור from קריאת שמע on his wedding night, and for the next three nights if he did not do the מעשה, as he is טרוד בטירדא של מצוה. Today, being as how we do not have the proper כונה in any case, a חתן recites קריאת שמע on his wedding night.

An אבל on the day of the קבורה does not wear תפילין (there are some שיטות who state that if the קבורה was done before בין השמשות, then תפילין are put on בצנעה).

If the seventh day of a טמא מת falls out on יד ניסן, although he will be טהור בערב, he waits until פסח שני to bring his קרבן (this is learned from במדבר טו).

An אבל is חייב to sit in the סוכה. The משנה ברורה notes that even though a מצטער is פטור מן הסוכה, that is when the צער comes

from a condition due to sitting in the סוכה itself, i.e, it is very cold, a person is ill etc.

A חתן and his attendants are פטור from the סוכה during שבעת ימי משתה. The משנה ברורה says that a חתן should be מחמיר and eat in the סוכה without a ברכה.