



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Succah Daf Chuf Hey

MISHNA

- People involved with doing a mitzvah (e.g. going to learn Torah, to visit a rebbi, or redeem a prisoner) are patur from the mitzvah of succah (even when not actually travelling).
- People who are sick and the people that are attending to them are patur from the mitzvah of succah.
- One may eat and drink a snack outside of the succah.

GEMARA

- A Braisa explains, the pasuk says “Bishivti**CHA** biveisechah”, which teaches that one who is busy with a mitzvah is patur from kriyas shema, and by extension any other mitzvah (the possessive “**CHA**” teaches that only when you are doing your own thing are you chayuv in shema, not if you are busy with a mitzvah) and “uv'lechti**CHA** baderech” teaches that a chosson who marries a besulah is patur because he is “tarud” (worried, busy) with a dvar mitzvah. Only one marrying a besula is patur, because when one marries an almanah he is not as tarud. Someone whose ship is sinking and an avel r"l are not patur from shema, because although they are tarud, they are tarud regarding a dvar reshus.
 - **Q:** A different Braisa gives a different source for this halacha of ha'osek b'mitzvah. The Braisa says we learn it from the fact that there were people who were allowed to make themselves tamei to deal with a meis (there is a machlokes whether they became tamei from the “atzmos Yosef”, or from burying Nadav and Avihu, or from a “meis mitzvah”) although it prevented them from bringing the Korbon Pesach on Erev Pesach. Why do we need two sources for the same halacha!? **A:** If we would just have this second Braisa, we would think only in that case the halacha applies, because he dealt with the first mitzvah (the meis) before the onset of the second mitzvah (the Pesach). If we would just have the first Braisa we would say, in that case he is patur because the mitzvah of kriyas shema does not carry the kares penalty. However, an osek b'mitzvah would not be patur from Korbon Pesach, which does carry the kares penalty.
- The Braisa quoted earlier said that **R' Abba bar Zavda in the name of Rav** said, an “avel” is chayuv in all mitzvos except tefillin. The reason for this is that the Torah refers to tefillin as “p'eir”, and Hashem told Yechezkel that he should not mourn and he should therefore wear his tefillin. We see that a typical avel should not wear tefillin. This only applies on the first day of aveilus.
 - **R' Abba bar Zavda in the name of Rav** also said that an avel is chayuv in the mitzvah of succah.
 - **Q:** That seems obvious, because he said above that an avel is chayuv in all mitzvos except tefillin!? **A:** We would think that since **Rav** says one who is “mitz'taer” (in pain) is patur from succah, we would think that an avel, who is also in pain should also be patur. He therefore teaches that a mitz'taer is only patur when it is the succah that is causing the pain.
 - **R' Abba bar Zavda in the name of Rav** also said, a chosson, his friends and all of the wedding party are patur from succah for all 7 days of sheva brachos, because they must celebrate the marriage.
 - **Q:** Why can't they celebrate in the succah? **A:** True celebration can only take place in the couple's residence.

- **Q:** Why can't they eat in the succah and then celebrate in the house? **A:** True celebration can only take place during a meal.
- **Q:** Why can't they make the residence in the succah? **A:** **Abaye** said, because we are afraid it will lead to "yichud" (the succah was typically on the roof and may lead to a guest being alone with the bride there). **Rava** said, because it will make the chosson uncomfortable to be open with his wife, because there is not total privacy in a succah.
 - The difference between them would be a case where the succah is in a place where there are always a lot of people. There would be no yichud problem, but it would be uncomfortable for the chosson.
 - **R' Zeira** said that during Sheva Brachos he ate in the succah and celebrated in the house, which made him even happier because he was able to fulfill both mitzvos!
 - A Braisa says, a chosson, his friends and all of the wedding party are patur from tefilla and tefillin, but are chayuv in kriyas shema. **R' Sheila** said, the chosson himself is even patur from kriyas shema as well.