

והא אמר רבי אבא אבל חייב בכל המצות כולי –

But ר' אבא said a mourner is obligated in all the commandments, etc.

OVERVIEW

אביי explained the reason a חתן is פטור from ק"ש ליל שבת (if he was not בעיל yet) because he is stressed since he cannot be בעיל. רבא challenged אביי; stress does not free one from his obligations to observe the מצות, as ר' אבא ruled that an אבל (who is stressed) is (nevertheless) obligated in all the מצות. Our תוספות explains why אביי rejects the comparison to an אבל.

ואביי סבר דטירדא דליכא מצוה כלל¹ מחייב -

And אביי maintains that by a stress where there is no מצוה at all (as by an אבל), there is an obligation to observe all the מצות -

אבל טירדא דלא מצי בעיל חשיב טירדא דמצוה² כיון שטרוד במה שאינו יכול לעשות מצוה:
However the טירדא that he is not permitted to be בעיל is considered a טירדא on account of a מצוה, since he is stressed by the fact that he cannot perform the מצוה.³ and for such a טירדא one may be exempted from observing the מצוה.

SUMMARY

אביי differentiates between a personal stress (such as by an אבל), and a stress of not being able to perform a מצוה.

THINKING IT OVER

What is the difference between the חתן who (according to תוס') is פטור from ק"ש since he is טרוד that he cannot be מקיים a מצוה⁴, and a person who is טרוד on שבת since he cannot put on תפילין; would that exempt him from reciting ק"ש on שבת?⁵

¹ The stress of an אבל (once his relative has been buried) is of a personal nature; he is not prevented from doing מצות (as in the case of the חתן).

² See 'Thinking it over'.

³ This may be similar to the case of המצוה פטור מן המצוה; here too this stress of not being able to be מקיים a מצוה is considered (somewhat) as an עוסק במצוה.

⁴ See footnote # 2.

⁵ See סוכ"ד אות סה.