

		Then you may have thought	But in the case of שמע...	<p>Question: Then why did the Torah not just teach עוסק במצוה פטור in the context of the שמע and we would have known that the principle applies in פסח from a Kal Vachomer ?</p>
If we would have only learned...	עוסק במצוה In the context of Korban Pesach	The reason for the exemption is that the time of חיוב of Korban Pesach has not yet arrived	Maybe we would say עוסק במצוה חייב במצוה Because the time of חיוב has already arrived	
			But in the case of פסח...	
If we would have only learned...	עוסק במצוה In the context of Shema	That the reason you are exempt from Shema is that it doesn't involve an איסור כרת	Maybe we would say that since non-performance of the mitzvah involves an איסור כרת you may not become טמא within a week of פסח and we would not say עוסק במצוה פטור ממצוה	