



## נדרים דף ט"ז

### POINTS TO PONDER

1. The גמרא asks about the meaning of שבועה שאוכל meaning that he will not eat. Why can't it be a שבועה that he will eat? This is not a נדר that needs an object, so why not understand it as is, meaning that he is swearing that he will eat.
2. The משנה says קונם סוכה שאני עושה, why is this considered a נדר on a מצוה? The חיוב is to sit in a סוכה but he doesn't have to build a סוכה?
3. Further to the above, when he says קונם לולב שאני נוטל is he referring to his personal לולב or to any לולב in the world? If he is talking about his own personal לולב why would a שבועה on his personal לולב not be חל? He can still fulfill the מצוה with someone else's לולב.
4. When one makes a נדר to not do a מצוה, would he still be able to perform the מצוה because of עשה דוחה? Meaning that the נדר is חל but he can still be יוצא the מצוה?
5. The מסוכה writes that a נדר is חל and once it's חל we don't tell him to eat something which is אסור however by a שבועה we say "לאו כל הימני להפקיע עצמו ממצות" what is the difference? At the end of the day by making a נדר he is making himself unable to do the מצוה.
6. Further to the above, since we have free will, and don't force someone to sit in a סוכה how is making a שבועה worse than simply deciding not to sit in the סוכה?

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