



נדרים דף ל"ד

POINTS TO PONDER

1. The **שכר** ר"ן ד"ה מקום שנוטלין עליה שכר writes that getting paid for returning an **אבידה** is not considered **הנאה** because he would have earned money anyway. Isn't returning an **אבידה** much easier than doing most jobs? So he clearly benefited.
2. The **גמרא** says that **פרוטה דרב יוסף** is uncommon. This seems to suggest that if it was common it would be **אסור** because the **מחזיר** is benefiting from the **אבידה**. Why is it considered a benefit from the **אבידה**? He is benefiting from the **מצוה**, not from any person?
3. The **גמרא** says that a person can be **מקדיש** a **הפקר**. **ככר של הפקר**. How does it become the property of **הקדש** if he himself never took possession?
4. The **גמרא** says that if someone says that his loaf of bread should be **אסור** on his friend and then gives it to him **במתנה**, we need to understand what he wanted to accomplish. Why can't we say that he meant pleasures which don't involve eating bread, like smelling it or warming his hands from the hot loaf?

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לימוד מסכת נדרים מוקדש על ידי משפחת מרמלשטיין
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