

אין פוחתין לעני העובר ממקום למקום מככר בפונדיון כולי –

We do not give to a poor man who is traveling from place to place, less than a loaf of bread worth a פונדיון, etc.

OVERVIEW

The גמרא cites a משנה which states that for an עני who travels from place to place, he is to be given (in every place) a loaf of bread worth a פונדיון (when wheat is being sold at four סאה for a סלע). תוספות discusses the size of the ככר and why it is necessary to give 'this much'.

הככר עולה ששה ביצים דצא מהן מחצה לחנווני¹ –

This loaf, which is worth a פונדיון, amounts to a size of six eggs, for half goes to the storekeeper, for his work and profit -

והוא מזון שתי סעודות כדתניא בפרק כיצד משתתפין² (עירובין דף פב,ב) –

And this ככר (the size of six ביצים) is sufficient food for two meals, as we learnt in a פירק כיצד משתתפין in ברייתא.

תוספות asks:

וקשה לרבינו יצחק דבפרק כל כתבי (שבת דף קיח,א ושם) משמע –

And the ר"י has a difficulty; for in פרק כל כתבי it seems -

שהוא רגילות דאיכא סעודה בהדיה –

That it is usual that the poor man has a meal with him, while he is traveling -

דקאמר התם דכי אזיל מלווינא ליה סעודה בהדיה דכי אזיל לאו בריקן אזיל –

For the גמרא states there that when the עני leaves the city we send along a meal with him so that when he goes, he does not go empty-handed. This concludes the citation from that גמרא -

ואם כן למה נותנין לו שתי סעודות די לו בסעודה אחת –

And if indeed it is so (that he receives an extra meal for the way), why do we give him two meals; it is sufficient for him to receive just one meal -

ההיא סעודה דאיכא בהדיה יאכל מיד וסעודה שנותנין לו עכשיו יוליכנו עמו –

¹ See מככר ד"ה רש"י. The price of wheat is four סאה for a סלע. There are 48 פונדיונין in a סלע. One סאה cost 12 פונדיונין (48/4=12). There are 144 ביצים in a סאה (6 ביצים in a לוג, 4 לוגין in a קב, and 6 קבין in a סאה; 6x4x6=144). One פונדיון buys 12 ביצים (144/12=12). However the merchant who sells the ככר takes half for his labor and profit, resulting in that one ככר for a פונדיון is the equivalent of six ביצים (12/2=6).

² The משנה there states regarding the שיעור for עירובי תחומין that - כמה הוא שיעורו מזון שתי סעודות - and continues: ר' יוחנן: [According to some a ביצה is approximately two ounces.] We see that מככר בפונדיון is מזון ב' סעודות. בן ברוקה אומר מככר בפונדיון מד' סאין בסלע.

The meal that accompanied him from the city which he left; he can eat immediately (in the new city), and the meal which we give him now, that meal, he will take along with him to the next city.³

answers: תוספות

ונראה לרבינו יצחק דאין מחלקין תמחוי בלילה –

And it appears to the ר"י that תמחוי is not distributed by night; only by day -

לפי שאינן יכולין להבחין למי נתנו ולמי לא נתנו –

Because (at night) we cannot distinguish to whom food from the תמחוי was given and to whom it was not given.

proves that תמחוי is not distributed at night: תוספות

וכן משמע מדקאמר לן נותנים לו פרנסת לינה ומפרש דהיינו פוריא ובי סדיא –

And so it seems, since the משנה (cited here) states, 'if the עני sleeps over we give him the necessities for sleeping', and רב פפא explained that the necessities are a bed and a cushion, this concludes the citation from the גמרא -

אבל כבר אין נותנין לו –

However we do not give him a loaf of bread (since it is at night) -

ולכך נותנין לו ב' סעודות שיאכל אחת בלילה ואחת למחר⁴ דכי אזיל לאו בריקן אזיל⁵ –

And so therefore it is understood that we give him two meals, that he should eat one at night and one tomorrow so that he does not go away empty-handed -

וטעמא דבעינן שלא ילך ריקם דאינו דומה מי שיש לו פת בסלו למי שאין לו –

And the reason we require that he not leave empty-handed, is because we cannot compare one who has bread in his basket to one who does not have bread in his basket, for if he has פת בסלו -

ולא יהא רעב כל כך –

He will not be so hungry when he travels to the next city.

³ An עני is entitled to receive two meals from the תמחוי (every day) and no more. Initially we understand that we give this traveling עני two meals; one he will eat now and the other at night (wherever he will be; either here or in the next city). The next day he will receive his two meals from that city. However now that we know that he had an extra meal when he came here, we should give him one meal (in the morning). He will eat the morning meal from his previous ככר (which he received in the other city) and the other meal he will (take along with him and) eat (it) at night when he arrives in the other city. If he intends to remain here overnight, then at night he will go to the תמחוי and will receive an additional meal (and he will still have a meal to accompany him).

⁴ The למחר בשילך דכי, amends this to read, הגהות הב"ה.

⁵ We must always give him two סעודות since there is no תמחוי at night. The ככר which he brought along will be his morning meal, and the two סעודות which we give him from the תמחוי will be for the evening meal and for a meal to go (so he should have בסלו).

תוספות rejects an alternate explanation why we send along a meal with him:

אבל אין לפרש דהטעם שמא לא יגיע בין היהודים ויהא לו מה לאכול –

However we cannot explain that the reason we send along an extra meal is because perhaps he will not reach by the next day a place among Jews, and he will not have what to eat (so he will eat the meal-to-go) –

תוספות explains why he rejects this explanation:

דאי חיישינן להכי היה ליתן לו שלש סעודות –

For if we are concerned that he will not find a Jewish settlement, we should give him three meals -

כי גם בלילה לא יתנו אף כשיגיע בין היהודים שאין מחלקין תמחוי בלילה⁶ –

For even when he will eventually reach a Jewish settlement they will not give him any food that night as well, for as תוספות just pointed out the תמחוי is not distributed by night.

תוספות anticipates a possible rebuttal and that indeed the concern is that he will not reach a Jewish settlement (and that is why he receives a meal to go):

ואין לומר דלעולם מחלקין⁷ –

And we cannot say that really the תמחוי is distributed at night -

ולכך נותנין שתים דחיישינן שמא לא יגיע בין היהודים שתי פעמים⁸ –

And the reason we give him two meals, is because we are concerned that he will not reach a Jewish settlement two times (for the evening meal and the morning meal) –

תוספות offers an alternate concern:⁹

אי נמי לא חיישינן אלא לפעם אחת והשניה נותנין לו כדי שיהא לו פת בסלו –

Or you may also say; we are only concerned about his missing a meal once, and the second meal is given in order that he should have פת בסלו; however the reason

⁶ We need to give him three meals; one for the evening meal of today, the second for the morning meal tomorrow and (since he may have not reached a Jewish settlement by morning when they distribute the תמחוי) a third meal for tomorrow night. Since we give him only two meals that means we are not concerned that he will not reach a Jewish settlement, and so the reason we give him a meal to go is that he should have פת בסלו.

⁷ So seemingly we should not give him two meals, since he will receive an evening meal from the תמחוי, nevertheless it is necessary to give him two meals as תוספות continues.

⁸ We do not give him the extra סעודה because of פת בסלו but rather because we are concerned that he will miss (the next) two meals.

⁹ This א"נ assumes that we are not concerned that he will miss two meals (as the ואין לומר assumed), and that תמחוי is distributed at night (as the ואין לומר assumes), and nevertheless we are required to give him two meals (in the morning). One because he may not reach a Jewish settlement for his next meal and another so that he should have פת בסלו (even though he will reach a Jewish settlement before his second upcoming meal).

we give him a meal to go is because he may not reach a Jewish settlement.

תוספות reject these two approaches:

דאם כן היכי קאמר התם דמלוינן ליה סעודה אחת בהדיה –

For if this is indeed so, how can the גמרא say there (in מסכת שבת) that we give him *one* meal to go -

ואם יש לחוש שמא לא יגיע בין היהודים היה לו ליתן שתיים לכך נראה כדפרישית¹⁰:

For if there is a concern that he will not reach a Jewish settlement, we should give him *two* meals to go. Therefore תוספות prefers as he explained previously, that there is no תמחוי at night, and no concern that he will not reach a Jewish settlement and the extra meal is only because of פת בסלו.

SUMMARY

תמחוי is not distributed at night. An עני is given two meals; one for the upcoming evening meal and one for פת בסלו. There is no concern he will not reach a Jewish settlement before the next meal.

THINKING IT OVER

תוספות in his initial question assumed that תמחוי is distributed at night (as well as by day). Seemingly then each time a person (who travels למקום למקום) comes to the תמחוי he receives two meals. The question should be why we give him two meals, when he already has a meal (from the previous תמחוי [where he was also given two meals]; one meal should suffice! Why does תוספות find it necessary (for his question) to cite the גמרא in שבת that סעודה בהדיה¹¹?

¹⁰ The rule (to which all agree) is that we give him two meals; [only] one of which is a meal to go. If there is a concern that he will not reach a Jewish settlement (for at least one meal), so how can the גמרא (in שבת) state that he is given only one meal to go, he should be given two meals to go (either [according to the ויא"ל] for the two meals that he may miss, or [according to the א"נ] for the one meal he will miss and for the פת בסלו).

¹¹ See מטה יוסף.