

## From lodging to lodging

## מאוונא לאוונא –

### OVERVIEW

The גמרא established the ברייתא, which allows the שוכר to load the donkey with his food for the entire trip, but the משכיר can only load food for that day, in a case where food is available to be purchased (with difficulty) every evening when they reach their lodging place. תוספות explains why we establish it in this particular manner, but not otherwise.

נקט הכי<sup>1</sup> משום דאי שכיח למטרח ולמזבן אפילו בחצי היום -

The גמרא mentions this type of a situation (where food for purchase is available only in the evenings), for if it is possible, with difficulty, to purchase food even during midday -

אם כן למה מניח חמר מזונות של כל היום<sup>2</sup> -

So why, therefore, should the donkey driver place his food for a whole day; he should only be permitted to put food for half a day, since food is available midday.

ומעיקרא דקאמר אי דשכיח למזבן חמר נמי ליעכב<sup>3</sup> תוספות responds to an anticipated difficulty:

ומעיקרא דקאמר אי דשכיח למזבן חמר נמי ליעכב -

And initially when the גמרא asked; 'if food is available to be bought, the donkey driver should also prevent' the שוכר from bringing food for the entire trip, since he can buy it on the way; תוספות comments -

הוי מצי למימר שוכר נמי ליעכב לחמר להניח מזונו כלל<sup>4</sup> של אותו היום -

The גמרא could have (also) asked, the שוכר should also prevent the donkey driver completely from putting his food for that day, on the donkey -

כיון דשכיח בכל מקום למזבן -

Since food is available for purchase everywhere –

תוספות will prove that at that initial stage the גמרא assumed that food is available everywhere:

מדלא קאמר אי דשכיח מאוונא לאוונא<sup>5</sup> אלא לא חש להאריך<sup>6</sup> כל כך:

<sup>1</sup> מאוונא לאוונא, all we need to say is that it is difficult to find food, therefore the שוכר can bring food, but the חמר (who is accustomed to finding food [even when difficult]) cannot bring food.

<sup>2</sup> See 'Thinking it over'.

<sup>3</sup> just concluded that the גמרא states מאוונא לאוונא specifically to exclude cases where food is available during the day. However when the גמרא does not use the term מאוונא לאוונא, but only שכיח למזבן without any qualification, it means that it is readily available even during the day.

<sup>4</sup> See 'Thinking it over'.

<sup>5</sup> See footnote # 3.

<sup>6</sup> One question (on the שוכר) is sufficient, and we can realize that there is a similar question of the חמר.

Since the גמרא **did not ask**; ‘**if it is available לאוונא**, but rather the גמרא stated אי דשכיח למזבן without any qualification, **however** the reason the גמרא did not ask this question **is because** the גמרא **was concerned not to elaborate too much**.

### **SUMMARY**

If it is possible to acquire food with difficulty during the day the חמר would not be permitted to bring food for the entire day. If food is readily available then neither would be allowed to bring any food at all.

### **THINKING IT OVER**

Why does תוספות initially write,<sup>7</sup> למה מניח חמר מזונות של כל היום; indicating that the חמר may take some מזונות (just not for a whole day), but later תוספות writes,<sup>8</sup> ליעכב לחמר להניח מזונו כלל של אותו היום, meaning he should not be allowed any food at all?!

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<sup>7</sup> See footnote # 2.

<sup>8</sup> See footnote # 4.