The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תרצ"ה סעיף א'-ב'

Overview

Siman 695 Seif 1:

The *mitzvah* is to increase one's meals on Purim and the obligation is fulfilled with one meal. **One who eats the *seudas* Purim at night does not fulfill his obligation.** Nevertheless, one should also increase joy and add to one's meal.

- Nevertheless, it is proper to eat even at night. (M.B. 1)
- Authorities write that it is proper to wear Shabbos clothing at night and one should have light candles, the table set and the beds made. (M.B. 3)

Siman 695 Seif 2:

One must drink on Purim to the point that one cannot differentiate between ארור המן and ברוך מרדכי. Some maintain that one is not required to drink so much and it is sufficient to drink more than one is accustomed to drink and then sleep since while sleeping one cannot differentiate between ארור המן and ברוך מרדכי. It doesn't matter whether one has more or less, the key is to direct one's heart to HKB"H. One may not fast on Purim except for a bad dream and see above *siman* 568 and 570. Some have the custom to wear Shabbos and Yom Tov clothing on Purim and it is an appropriate practice. The custom is to make a meal after *mincha* and *ma'ariv* is *davened* at night. *Mincha* is *davened* while it is early in the day and the majority of the meal is eaten during the day as opposed to the common practice to begin the meal shortly before nightfall and the main part of the meal is the night of the 15th. When Purim falls on Friday, the meal should be in the morning out of honor for Shabbos. One who regularly wants to have the meal in the morning, may do so. Some maintain that one should eat foods with seeds on Purim to commemorate the seeds eaten by Daniel and his friends in Bavel. It is appropriate to engage in Torah study before the outset of the meal and a hint to the idea is ליהודים היתה אורה ושמחה and the term אורה refers to Torah. One is obligated to feast and celebrate a little on the 14th and 15th and that is the custom. Some maintain that if one damages another's property while celebrating Purim, he is exempt from damages and See Choshen Mishpat the laws of damages.

- Eliyahu Zuta cautions that one should be careful with regards to washing, reciting *hamotzi* and *birkas hamazon* and the celebration should be *mitzvah* related. Pri Megadim writes that it is possible that one requires intent when fulfilling the *mitzvah* of the meal, *mishloach manos* and *matanos l'evyonim* (M.B. 4)
- One should follow this course of action. (M.B. 5)
- One should fast until after *mincha* and eat once before the sun sets. (M.B. 6)
- Elya Rabba in the name of Shelah writes that one who has the meal in the morning is praiseworthy and one should gather together his family since it is impossible to celebrate by one's self but it should be a celebration that includes *divrei* Torah. (M.B. 9)
- *L'chatchila* it should be before midday. (M.B. 10)
- The custom is to eat seeds the night of Purim. (M.B. 11)
- Bach differentiates between major damage and minor damage as well as between property damage and bodily damage. (M.B. 13)
- If one intended to damage property he is liable. (M.B. 14)

Halacha Highlight

Eating bread and meat at the Purim *seudah*

Shulchan Aruch Siman 695 Seif 1
סעודת פורים
The Purim *seudah*

Shulchan Aruch (סע' א') rules that one who eats his Purim *seudah* at night does not fulfill his obligation. However, Rema adds, even at night one should celebrate and eat more than usual to honor the day. Mishnah Berurah (סק"ג) emphasizes that even when Purim is celebrated after Shabbos and one ate *seudah shlishis*, there is somewhat of a *mitzvah* to eat more than he normally does that night but the night meal is not as elaborate as the day meal where one is obligated to eat significantly more. Rav Yaakov Emden (מור וקציעה ד"ה ושטען) writes that the phrase ימי משתה ושמחה indicates that one is obligated to have a formal meal and a formal meal requires bread. Aruch HaShulchan (סע' ז') also writes that one does not fulfill his obligation to eat a *seudah* on Purim if the meal does not include bread. Magen Avrohom (סק"ט), on the other hand, writes that there is no source that indicates that one must eat bread on Purim and the *mitzvah* is fulfilled even by eating other foods.

Aruch HaShulchan (סע' א') based on Rambam writes that one must eat meat at the Purim *seudah* since important meals always include meat. Magen Avrohom (סי' תרצ"ו ס"ק ט"ו) proves that there is no obligation to eat meat on Purim. His proof is that even on Yom Tov where there is a Biblical obligation to eat meat, nevertheless, nowadays that we do not have Shelamim meat there is no obligation to eat meat on Yom Tov, so certainly on Purim there is no obligation to eat meat. Rav Shmuel HaLevi Wosner (שו"ת שבט הלוי ח"י סי' י"ח אות ג') explains that according to Magen Avrohom even though there is no obligation to eat meat, nevertheless, there is a *mitzvah* to consume meat on Purim similar to Yom Tov when although eating meat is not obligatory, it is nevertheless, a *mitzvah*. Rav Moshe Feinstein (מובא דבריו בשו"ת רבבות אפרים ח"א סי' ש"נ) maintains that regarding this matter, chicken is considered meat. Teshuvas Divrei Yatziv (ליקוטים סי' ס"ה אות ג') disagrees and contends that chicken is not considered meat for this purpose.