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

Overview

Siman 695 Seif 3:

על הנסים is recited in *birkas hamazon* in *birkas ha'aretz*. If one began the meal during the day and it continued into the night, one recites על הנסים since the matter is determined by the beginning of the meal. Some maintain that it should not be recited (and the custom is in accordance with the first opinion).

- There is a disagreement whether one who forgot על הנסים goes back and since the matter is subject to doubt one should not repeat *birkas hamazon*. This is true for the first meal one eats on Purim but one who is eating a second meal, according to all opinions does not go back and instead it is added with the addition of a special הרחמן. When Purim is on Friday and the meal continues into the night, only רצה is added. This is certainly true if one already *davened ma'ariv*. (M.B. 15)
- There is a disagreement whether this applies if one already *davened ma'ariv* so to avoid dispute one should recite *birkas hamazon* before *davening*. After *ma'ariv* one could continue to eat since there is a *mitzvah* to rejoice on both days. (M.B. 16)

Siman 695 Seif 4:

One is obligated to send a friend two pieces of meat or other foods as the *pasuk* states, ומשלוח מנות איש לרעהו, meaning two gifts to one person and one who gives to additional friends is praiseworthy. If one does not have the means he may exchange food with a friend, meaning, each one will send to the other a meal and they thereby fulfill the *mitzvah* of ומשלוח מנות איש לרעהו. The gifts should be sent during the day rather than at night. If one sends a gift and the recipient does not wish to receive it or forgoes the gift, the *mitzvah* was fulfilled. Women are obligated in *mishloach manos* and *matanos l'evyonim* the same as men and a woman should send to a woman and a man to a man but not the opposite so that a man should not send to a widow and generate a question whether he has betrothed her. There is no such concern when giving *matanos l'evyonim*.

- Binyan Tzion wonders whether the *mitzvah* is fulfilled if one delivered the *mishloach manos* personally rather than via an agent. (M.B. 18)
- When giving to the poor one should specifically give to two people but when giving to a wealthy person it is sufficient to give to one. (M.B. 19)
- One should not send clothing or other similar articles. One may also send beverages and it is acceptable to send one food and one beverage. Raw meat may not be sent but some maintain that sending raw meat fulfills one's obligation. (M.B. 20)
- *Matanos l'evyonim* should also be fulfilled during the day but if it will be fulfilled during the day and one wishes to send extra at night, it is acceptable. (M.B. 22)
- The person must state that it is as if he received it. (M.B. 23)
- Pri Chadash and Chasam Sofer disagree about this. (M.B. 24)
- Women were also part of the miracle. Magen Avrohom notes that married women are not careful to send *mishloach manos* but one should be stringent. (M.B. 25)
- People may think that these are gifts sent after *kiddushin* and will assume that he previously betrothed her. (M.B. 26)
- Money is not given as a gift after *kiddushin* and even if he gives her food it is not a concern since it is given as *tzedaka* rather than a betrothal gift. (M.B. 27)

Halacha Highlight

The intent of *mishloach manos*

Shulchan Aruch Siman 695 Seif 4

חיב לשלח לחברו שתי מנות בשר

One must send his friend two portions of meat

Shulchan Aruch (סע' ד') writes that one is obligated to send a friend two gifts (מנות), whether meat or some other type of food. This obligation is derived from the *pasuk* that states, ומשלוח מנות איש לרעהו which indicates that one must send two portions to one friend. Mishnah Berurah (סק"כ) explains that according to Shulchan Aruch the obligation is fulfilled when one sends gifts of food and is not fulfilled if one sends clothing or other articles. This matter, however, is not so simple since there is a debate concerning the rationale behind this obligation. Terumas HaDeshen (סי' קי"א) writes that the purpose of the *mitzvah* is to provide food for the Purim Seudah so that the recipient should be able to properly rejoice. Although according to that rationale one should give food specifically to poor people, it was enacted that food can also be given to wealthy people in order to avoid humiliating those who are actually poor. Rav Shlomo Alkabetz in his commentary to the *megilla* Manos HaLevi explains that the intent is to generate peace and good relations between people which counters Haman's plan to divide the Jewish People and generate discord.

Rema writes that if a recipient does not wish to accept the *mishloach manos* the giver nevertheless, fulfills his obligation since he sent the gift. This accords with the Manos HaLevi's explanation that the intent is to generate good will and sending the food generates good will and it is not necessary for the recipient to accept the gift. Mishnah Berurah (ס"ק כ"ד) cites authorities who disagree with Rema's position and the rationale behind their dissenting opinion is that according to Terumas HaDeshen if the recipient does not accept the gift, the purpose of the *mitzvah* which is to provide food for the meal, is not fulfilled. Another difference is whether one fulfills the *mitzvah* by sending non-food items. According to Manos HaLevi if the non-food gift generates good-will the *mitzvah* is fulfilled whereas according to Terumas HaDeshen the *mitzvah* is not fulfilled since the gift cannot be consumed at the Purim *seudah*.