



Mishloach Manot

1. There is a mitzvah to give one Mishloach Manot, containing two foods, to another Jew on Purim.¹ Some say the purpose is to increase friendship among Klal Yisrael, and some say it is to ensure that every Jew has food for Seudat Purim.²
2. Mishloach Manot must be given during the day of Purim and not the night.³ It is preferable to give it before eating the Seudat Purim.⁴ One should ensure that the recipient notices that he received it before sunset.⁵
3. Many say that each food should be something that could serve as a course in a meal.⁶ A drink counts just like a food, but some are strict to give two foods.⁷
4. Some say that one should give Mishloach Manot through a Shaliach (messenger), while others say that this is unnecessary.⁸
5. After fulfilling one Mishloach Manot according to the halacha, one may give more even if they don't fulfill all the stringencies of Mishloach Manot.⁹

1. The obligation of Mishloach Manot is explicit in Megillat Ester 9:22 and S"A 695:4. Chazon Ovadyah (Purim pg 142) writes that it's obvious one doesn't fulfill one's obligation by sending to a non-Jew as he is not included in Reyeyhu.

2. The first reason is found in the Manot HaLevi (Ester 9:20) and the second in Trumat HaDeshen 111.

3. Rama 695:4 writes that Mishloach Manot must be given during the day of Purim and not the night. This is accepted by the Mishna Brurah 695:22 and Yalkut Yosef 695:4(2).

4. Rav Shlomo Zalman (Halichot Shlomo 19:9) writes that one shouldn't eat before fulfilling Mishloach Manot because it is like other mitzvot which one may not eat before fulfilling. Moadim UZmanim 2:186 agrees. However, Chazon Ovadyah (pg 135) writes that the implication of the Rambam and S"A who mention Seudat Purim before Mishloach Manot is that it is permitted to eat before Mishloach Manot. He adds that it is proper to give it before the meal. Tzitz Eliezer 15:32(15), Az Nidbaru 6:65, and Mishna Halachot 6:122, 7:92 agree.

5. Aruch HaShulchan 695:16 writes that if the recipient doesn't return home during the day and doesn't know about it, even if his family accepts it for him, the giver doesn't fulfill his obligation. Yalkut Yosef 695:4(28) agrees.

However, Moadei Yeshurun (pg 59) quotes Rav Moshe Feinstein as saying that if a woman accepted Mishloach Manot on her husband's behalf, the giver fulfills his obligation, even if he didn't know about it on Purim.

6. Chazon Ovadyah (pg 129-31) learns from Megillah 7b that one should send enough food for a meal. Aruch HaShulchan 695:15 writes each food should be significant. Similarly, Rabbi Schachter (3/4/09 "Hilchos Purim", min 56-8) said each food should be something that could serve as a course in a meal or one can invite a guest for a meal.

7. Trumat HaDeshen 111 writes that a drink counts just like a food. Many achronim agree including Magen Avraham 695:11, Mishna Brurah 695:20, and Aruch HaShulchan 695:14. However, Chazon Ovadyah (pg 124) writes that it's

preferable to give two foods, not including drinks, because of the opinion of Rabbenu Chananel (Megilla 7b).

8. Sh"t Binyan Tzion 44 writes that based on the simple translation of Mishloach, he had a question if one fulfilled Mishloach Manot by giving it directly. He concludes that one fulfills one's obligation because giving it directly satisfies both reasons (see note 2).

Teshuvot VeHanhagot 2:346 writes that this seems to be a dispute in the Rishonim. Gemara Megilla 7b says that Abaye and Rabbi Chanina would exchange their meals on Purim. Rashi Megilla 7b explains that they switched off eating at each other's Seudot. Bet Yosef 695:4 asks on Rashi how they fulfilled Mishloach Manot. Darkei Moshe 695:7 defends Rashi saying that the word "mishloach" is imprecise and there's no difference in sending food and providing food for a guest. However, Rambam (Megillah 2:15) and Ran 3b explain each person sent his meal to his friend and his friend to him in order to fulfill Mishloach Manot, implying it needs to be sent.

Chazon Ovadyah (pg 143-5) quotes Rav Ezra Attiah, who argues on the Binyan Tzion based on Kiddushin 23b which says that there's no Shelichut if one couldn't do it oneself. Rav Ovadyah answers that this only applies when the sender isn't chayav in that mitzvah; however, all Jews are chayav in Mishloach Manot.

Mishna Brurah 695:18 quotes the question of the Binyan Tzion. Chatom Sofer on Gittin 22b and Yafeh Lelev 695:19 insist on having a messenger. However, Maadeni Shlomo (pg 121) quoting Chazon Ish, Chazon Ovadyah (pg 143), and Rabbi Sobolofsky (3/8/09 "Mishloach Manos-Fact and Fiction") hold one doesn't need a messenger.

9. Chazon Ovadyah (pg 133) writes that after one gave one Mishloach Manot, one may send more even if they don't fulfill the strict laws of Mishloach Manot (unlike the Torat Avigdor who holds that all of the Mishloach Manot have to be according to the halacha). This seems to be supported by the Mishna Brurah 695:22.