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**FIFTY YEAR OLD HONEY**

Less than a week after the tzaddik Rabbi Levi Yitzchak moved to Berdichev in 1785 to serve as chief rabbi there, three men knocked on his door to ask him to decide a question of Jewish law between them. It would be his very first case as a rabbinical judge in his new position. A wealthy merchant from the nearby town of Chmielnik had brought several barrels filled with honey to sell at the big fair in Berdichev. Unfortunately, just then the price of honey dropped sharply. Not wanting to suffer a loss on his investment, he asked an acquaintance to store the honey for him until the price rose again. The two were old friends, and the local man was happy to oblige. Knowing each other to be completely honest, they didn't write down anything of their arrangement or call in witnesses.

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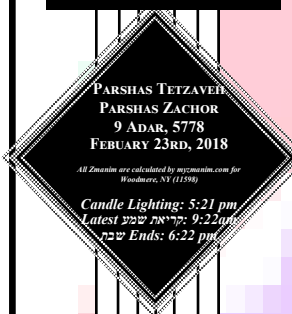


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The staff of Dvarim Hayotzim min Halev wish you a Purim that is truly מילנין מנשחה

**Holy Clothing**

By Daniel E. Golstein, 12th Grade

The priestly garments worn by Aharon and the other Kohanim were magnificent, but they possessed significantly more than just external beauty. The garments contained the secrets of the Torah and allusions far beyond our human comprehension. The Pasuk says, "You shall make vestments of sanctity for Aharon your brother, for glory and splendor"(28:2). This Pasuk is alluding to the external beauty of the garments. When ordinary people see the garments, they notice the physical splendor of the garments, and they understand that the garments are meant to bring glory to whomever wore them. The next Pasuk says, "And you shall speak to all the wise-hearted people whom I have invested with a spirit of wisdom and they shall make the vestments of Aharon, to sanctify him to minister to Me." This Pasuk is saying that the wise people understand that the garments represented holy concepts, not simply physical splendor. This idea applies to regular clothing, as well. Rav Yochanan taught in-

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**No Pain No Gain**

By Asher Scherier, 12th Grade

In last week's parsha a list of all the materials needed for the building of the Tabernacle is given. At the end of the list comes the precious stones which were placed in the clothing of the Kohein Gadol - The High Priest, which are discussed in this week's parsha. Rabbi Chaim Shmuelevitz asks why these stones which are highest in value are enumerated last. They should be first.

Rabbi Shmuelevitz answers that they come last because a basic, important ingredient was missing. That is that since these stones came to the donors easily, without toil, there was no great act of good will in giving them. That is why they are enumerated last.

Rabbi Shmuelevitz bases this on the premise that it seems that human nature is that things which we toil over are the things most dear to us. Things which come easily don't require much of our effort, and since we put so little into them they don't take up a big place in our hearts. Hence the saying, "easy come, easy go." The central institution of "avodah," service of G-d, must be founded on the highest level

## Megilla Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe  
Questions

1. What unit of measurement is applied to only one object in the entire Torah?
2. Which stone of the High Priest's breastplate is a name of a country found in the Prophets?
3. Which term is used for the first time in this parsha to distinguish segments of the Jewish people?
4. Of the seven species special to the Land of Israel, which two are mentioned in this parsha?
5. Which item described in parshas Terumah has to be "constantly present"?
6. In this parsha, which three actions are performed "in the afternoon"?

## Answers

1. A zeret, which measures a half-cubit, is the length and width of the breastplate of the High Priest (Exodus 28:17). This measurement is not used for any other object in the Torah.
2. The first stone on the fourth row is called tarshish (Exodus 28:20). The country of Tarshish is referenced many times in the Bible, most notably when the prophet Jonah attempts to evade prophecy by traveling on a ship headed to Tarshish (Jonah 1:3).
3. In this parsha, the word shevet ("tribe") is used for the first to describe segments of the Jewish people (Exodus 28:21).
4. Olives and pomegranates are mentioned in the parsha. Olive oil is used to light the Menorah (Exodus 27:20), and woolen pomegranates are attached to the bottom of the High Priest's robe (28:34).
5. The showbread is always on the golden table in the Tabernacle (Exodus 25:30).
6. Three services have to be performed "in the afternoon": (1) The second daily "Tamid" offering (Exodus 29:38), (2) the lighting of the Menorah, (3) and the burning of the incense (30:8). The last verse of the parsha states that once a year, on the Day of Atonement, Aharon should bring incense into the Holy of Holies (Exodus 30:10).

**Rabbi Moshe Atik's Torah Teasers is available on Amazon.com!**

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departed friend!" Rabbi Levi Yitzchak's face shone with inner happiness. With his apt comparison of the two parallel events fifty years apart, the merchant had conceded his own present case. For the same reason that, as an orphan, he was entitled to keep the wine and oil that long time ago, he had to relinquish his claim on these orphans for his honey today. Now, all was clear to Rabbi Levi Yitzchak: divine providence had presented him this case, so early in his new tenure, to teach him an important lesson. Not always is what seems obvious and true to human eyes necessarily the truth, or even fair. Absolute truth resides only with the laws of the Torah. G-d's ledger is always open, and all accounts are forever being reckoned and balanced. Some may take fifty years for resolution, others more, others less. What is guaranteed is that the Master of the Universe constantly over- sees to be sure that justice is done.

*(Asher Sherier- Continued from page 1)*

of good will - giving that which was toiled over, and is very dear to the donors. This is an important point in many areas of life. What we invest time and effort into will turn out to be the things we hold dearest. The Sages (Tractate Derech Eretz Zuta) say as follows. One who wishes to love another person should get involved in doing good for them.

Conversely, there are so many things in life which we invest effort into, and in the last analysis really didn't deserve the place of prominence in our lives which we ascribed to it. A wise person tries to discern which things in life deserve his most strenuous efforts.

Haman, the "bad guy" in the Book of Esther, required everyone to bow to him when he passed by. Mordechai refused to bow. Haman, a rich and extremely powerful person could not appreciate any of his "blessings" so long as Mordechai refused to bow. This attitude ultimately led to Haman's downfall.

Haman's efforts were only directed to self-aggrandizement. He invested every fiber of his being to going up the ladder toward further honor and recognition. His mistake is a lesson to all generations.

In our generation, which provides us with so many things to get involved in, we constantly must ask ourselves as follows. "Are we really dedicating our lives to things of substance?" Or, like Haman, are we chasing after empty dreams which vanish as soon as our eyes are opened? Let's learn from Haman. Let's consider what is truly important and deserving of our precious time. Let's make our toils and efforts something fit to give to the King of Kings.

*(SOG- Continued from page 8)*

tween the natural sense of what was right and the law of the Torah was too great. Even though the claimant and defendants anxiously awaited his word, he asked them to excuse him for a few more minutes. Turning aside to a corner of the room, he poured forth in silent prayer his frustration, beseeching G-d to enlighten him with understanding. Suddenly, the owner of the honey jumped off his seat as if struck by a bolt of lightning, and exclaimed: "I remember! I remember!" So struck was he by his recollection, and so convinced of its importance and relevance, he didn't hesitate to interrupt the rabbi, who was standing in the corner, absorbed in his personal prayer. "Honored Rabbi, please forgive me," he called out excitedly. "While waiting here I had the most amazing realization! An old memory, which I haven't thought about in many years, just flashed through my mind. Rescued from oblivion! I'm talking about something that happened fifty years ago, when I was just a young lad. "Our father died suddenly, leaving us a large inheritance in cash and possessions. Included in this was a storage room filled with casks of wine and oil. "One day, the father of these two young men—may his rest be peaceful—came to our home in Chmielnik. He claimed that the wine and oil were his—that he had stored it with our father for safekeeping. My brothers and I were still quite young then, and had never been involved in any of our father's business affairs. We had no idea what we were supposed to do, but we were reluctant to give up the merchandise just like that. "We all went to the rabbi of the town and presented our case. He ruled in our favor, explaining that nothing can be taken from the inheritance of orphans without absolute proof and an oath. The wine and oil remained in our possession. After a while, we sold the entire lot for a good price. "What I just realized is that the money we received for that wine and oil is exactly equal to the value of my honey, which is now in the possession of the sons of my

*(Continued on page 2)*



## THE SYMBOL OF CLOTHING

ARI

KATZNELOSN

10TH

GRADE

There is an underlying theme which is seen upon examining this week's parsha and the Purim story. This theme is clothing and it's symbolism.

In Tetzaveh, while discussing the clothes of the Kohanim, the Torah says these items are worn for "I'chavod u'litefares", for honor and for glory. Rashi explains that this means the clothing is worn to bring honor and glory to Hashem. Some mefarshim ask that dressing in clothes made of gold and precious threads, and wearing a breastplate encrusted with jewels, the Kohen Gadol comes to symbolize things which are rare and coveted. The answer is that these special garments symbolize the special and intimate relationship of God and the Jewish people.

Throughout the story of Purim, clothing has much importance with the events that transpire. When Mordechai hears what Haman wants to do the Megillah tells us that Mordechai sat by the gates of the palace with his clothing torn. When Ester goes to meet with the king she wears her royal gown. When Haman leads Mordechai around town, he wears the kings clothes. All of these times the megillah mentions the clothing, it isn't just an interesting fact about clothes but rather that the outward appearance of how one looks matters. The way we dress ourselves and the clothes we wear show our middos as well as how we act.

These mentionings of clothing is an important message of the Megillah as well as the parsha. The Jews always have distinct way of conducting themselves to be modest. This distinctiveness is also mentioned by our clothing and how we act. This shows that even with all the distractions from the outside, we must always stay true to how we act and how we behave.

*(Daniel E. Goldstein- Continued from page 1)*

Bava Kamma that clothing brings honor to a person by elevating him above other living creatures which don't wear clothing. Like the garments of the Kohanim, our garments are also considered "vestments of sanctity," and we have to treat our garments as vessels of elevation and holiness. As Purim approaches, we are all trying to figure out what will be the best and funniest costume to wear. However, even during a joyous time like Purim, we still need to remember that our clothing elevates us, and we need to make sure not to wear inappropriate costumes which decrease our holiness instead of increasing it.

This Dvar Torah was adopted from Rabbi Yitzchok Zilberstein in Aleinu L'shabei'ach

*(SOG- Continued from page 7)*

tions. Surely, the entire town would be paying attention to the first ruling handed down by their new rabbi. Everyone was sure to wonder: Why should the law of the Torah be so opposite to common sense? "Why me, and why now?" thought Rabbi Levi Yitzchak to himself. He couldn't bring himself to issue the verdict just yet. The contradiction be-

*(Continued on page 9)*

## Hayot Summary

By: Moshe Strauss

1st aliyah- Hashem commands the Jews to use the purest of olive oils for the daily lighting of the Menorah. Moshe is instructed to make Aaron and his sons holy by dressing them in special priestly garments. The Torah describes the making of the Kohen Gadol's ephod — a reversed apron which covered the back — and its precious stone studded shoulder straps.

2nd aliyah- We now read about the kohen gadol's Choshen Mishpat. It contained four rows of precious stones, each row containing three stones. A person engraved the names of the 12 shevatim upon these twelve stones. This cloth breastplate contained a fold wherein the Urim v'Tumim, a parchment on which was written Hashem's Name, was inserted. The Choshen Misphat was then secured by straps which connected it to the ephod.

3rd aliyah- This aliyah describes the last two of the garments which were exclusive to the kohen gadol: the me'il and the tzitz. The me'il was a blue robe which had golden bells and cloth "pomegranates." The tzitz was a golden band worn on the forehead, which was engraved with the words "Holy to Hashem." The Torah then describes the four garments worn by both the kohen gadol and the regular priests: tunics, turbans, ashes and pants.

4th aliyah- This aliyah tells us the procedure for making Aaron and his sons kohanim. Aaron and his sons were brought to the door of the mishkan, they immersed in a mikvah, and were dressed in the priestly garments. Moshe then offered different opening karbanos on their behalf.

5th aliyah- The Torah continues describing the procedure for the offering, and the consumption of the opening karbanos. Hashem commands Moshe to repeat this opening service for seven days, after which the kehuna will be complete. Also included in this aliyah is a description of how future kohanei gadol are to be inducted.

6th aliyah- Hashem instructs the Jews to offer two karbanos daily for eternity- one karban in the morning and one in the afternoon. Hashem promises to dwell in the mishkan.

7th aliyah- The last aliyah describes the Mizbeach Hazahav- incense mizbeach- which stood in the mishkan. The kohanim are commanded to burn incense upon this mizbeach twice daily.



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# 10-Minute Halacha Shiur

## Mishloach Manos

Given by  
Rabbi Aryeh Lebowitz  
on yutorah.org

Transcribed by  
Chezky Rothman

### What is the purpose of the Mitzvah?

- 1) Trumas Hadashen Siman 111: In order to provide someone else what he needs for his meal on Purim.
  - a) Megillah 7b: Rav Avin and Rav Chia bar Ain would change meals with each other in order to fulfill the Mitzvah of Mishloach Manos.
  - b) Rambam Hilchos Megilah/Chanuka Perek 2 Halacha 15: You fulfill your obligation of Seudas Purim by sending and receiving Mishloach Manos.
- 2) Manos Halevi Perek 3 Halacha 8: The Mitzvah is in order to increase the sense of brotherhood/friendship, in order to counter the claim of Haman which was that we can't get along and are divisive.
  - a) Binyan Tzion Siman 44: Why is it called "Mishloach" Manos, call it "Matanos" or "Nisinas"?
    - i. Based on the Rama, even if the person you give the Mishloach Manos doesn't accept it, you still fulfill the Mitzvah. So it makes sense that the purpose of the Mitzvah is by offering it.
      - He originally thought that the reason it is called "Mishloach" is because it has to be done through a messenger, but since we now have this reason, it doesn't seem that it has to be done through a messenger.
    - ii. Mishna Berura Siman 695 Seif Kattan 18: The Binyan Tzion isn't sure if you need a Shliach.
      - Proof that you don't need a Shliach: Gemara Megillah (quoted above) Rashi says that every year they would switch off, seemingly there is no need for a Shliach.

### Nafkah Minos: Practical Differences

1. If the person is Mochel the food:
  - a. If the reason for the Mitzvah is to provide them food, then you didn't fulfill it.
  - b. If the reason for the Mitzvah is in order to increase togetherness, then he does fulfill the Mitzvah.
    - ♦ Rama : Still fulfill the Mitzvah.
    - ♦ Mishna Berurah Seif Kattan 24: The Pri Chadosh says you do not fulfill the Mitzvah.
2. Sending an anonymous Mishloach Manos:
  - a. If the reason for the Mitzvah is to provide them food, then you fulfill the Mitzvah, you gave food.
  - b. If the reason for the Mitzvah is in order to increase togetherness, then he does not fulfill the Mitzvah, the recipient doesn't know who gave it to him!
    - i. Maybe one can argue that the Mitzvah isn't dependent on you go-

(Continued on page 5)

*Shatnez!*

Aaron Nassir  
10th Grade

*Good Vs. Evil*

In this week's parasha, parshat Tetzaveh, it states; "And you shall make the apron of gold, blue wool, purple wool, scarlet wool, and fine linen twisted" (28:6). Normally, the Torah prohibits wearing garments that are composed of both linen and wool, as it is written, "You shall not wear shatnez, wool and linen together". An exception was made in the case of the bigdei kehuna. Wool and linen were mixed together. The question is why? Though the prohibition to wear garments of both wool and linen, shatnez, is considered a rule which is beyond our comprehension, we are still permitted to find some symbolic meaning in it. The Medrash Tanchumah (Bereishis 9) mentions the story of Kayin and Hevel. Each one brought an offering to Hashem. Hevel offered the finest of his wooly sheep. Kayin offered flax seeds, the poorest of all his crops. Hashem accepted Hevel's offering and turned away from Kayin's. Kayin sought to avenge what he felt was an injustice and killed his brother Hevel. The Medrash continues, Hashem declared that it is not fitting to join the offering of Kayin, the sinner, with the offering of Hevel, the gracious one. Linen is made from flax seeds while wool comes from sheep. As a result of the great sin of Kayin, we do not join linen and wool together in a garment. The offering of the wool represented the choicest of the flock (the intention of good) while that of flax seeds represented the most inferior of crops and was followed by an act of murder (evil). Thus this association resulted in death. Perhaps what the law of shatnez is teaching is that good and evil can not mix. In this world, they must be kept apart; otherwise, as we see in the clash of Kayin and Hevel, evil will prevail.

There are times in our lives where we face our own mixtures, shatnez, and try to keep apart the evil that confronts us from our good intentions. Should we be friends with this person even though they may be a negative influence on us, should we take this job, etc. We must be careful to avoid a "shatnez" pattern of life in which only evil will prevail. Shatnez, however, was allowed in the garments of the kohen. The purpose of the service of the Kohanim in the Temple was to help the Jewish people atone for their sins. Every sin-offering had to be accompanied with the repentance of the one who brought the offering to the Bais Hamikdash. The Talmud (Yoma 86b) says that teshuva can change a sin into a mitzvah. That being the case, the Kohanim have the potential to change a sin like Kayin's into a mitzvah like Hevel's. Therefore, the Kohanim were permitted to have shatnez in their garments. Shabbat Shalom

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populace? After all, the merchant from Chmielnik was well known to everyone in town as a scrupulously honest man, as someone who was already wealthy and as such immune to monetary pressures, and as far from theft as east is from west. Furthermore, everyone knew that the merchant and the deceased were old friends who trusted each other implicitly, never resorting to documents or witnesses in their transac-

(Continued on page 8)



Yaakov Fuchs  
11th Grade



## RISE LIKE PURE OIL



V'Ata tetzaveh es Bnei Yisrael v'yikchu eilecha shemen zayis zach - And you shall command the Children of Israel that they bring to you pure olive oil... (27:20)

The Midrash tells us that Klal Yisrael is likened to an olive because an olive yields its oil only when it is crushed, and we as Jews reveal our true virtues only when we are made to suffer. Klal Yisrael is also likened to oil, which never mixes with any other liquid but always remains on top because the Jews always remain the other nations and never mingle with them. It is fascinating that Parshas Tetzaveh often coincides with Purim, as the message of Purim resonates with that of the Midrash. The Jews were down, their extermination was imminent, they had in fact mixed with the non-Jews, and the light was nowhere to be found. The Jews were crushed. Just like the olives, the Jews released their own purity, their shemen zayis zach, when they were crushed. It is this "Orah" that brings about sasson and simcha. The Pasuk concludes, "beaten for the light to cause a lamp to burn continually." The chachamim compare the light of the Menorah to the light of Torah, a flame kindled in a manner that it will remain aglow forever, an eternal flame to brighten even the dark night of spiritual decline and the humiliation of exile. This can also be a reason behind Parshas Zachor. Amalek is not simply just a people, but they are a mentality. Amalek is "giving up" mentality, that voice inside our heads that tells us we can't do it. Amalek is what takes us away from the light, Amalek is what crushes us as human beings. But Hashem tells us that even when we're crushed, we will come back stronger. Sometimes all it takes is exposure to the true light for Bnei Yisrael to rise up. As seen in Megillas Esther, the power of Tefillah, a glowing ascent of the purest crushed oil, made our crushed selves rise to the top, not to mingle and to remain above. This crushing makes us reveal our truest selves.

(SOG- Continued from page 10)

ceed to the beit din (rabbinical court) to present the case before the new rabbi. Rabbi Levi Yitzchak listened to the litigants carefully, even though the law in such a case was clear. Of course he would have to rule against the out-of-town merchant. Even if there had been witnesses or signed document, Torah law stipulates that no claims against "orphans" (i.e., heirs who are disadvantaged by the fact that they have no way of knowing what transpired between the deceased and their litigant) can be collected without first swearing an oath as to the validity of one's claim; and here there were neither document nor witnesses. Nevertheless, Rabbi Levi Yitzchak hesitated to pronounce his verdict and finalize the case. Two nagging thoughts disturbed him. Why, in his first days in his new position, did the Almighty arrange for his inaugural judgment to be something so straightforward and clear-cut, with no room left to budge and no right to attempt any sort of compromise? Could it be a hint from heaven that his practice to always pursue accommodation and compromise was not correct? That only adhering strictly to the letter of the law can be considered the way of truth? The other thought that made him uncomfortable was: Why did the Supernal Judge arrange it so that his very first ruling in this town would be considered bizarre by the entire

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# 10-Minute Halacha Cont'

ing it, it is dependent on a fellow Jew giving the Mishloach Manos, so maybe it should be O.K.

- The K'sav Sofer doesn't seem to agree with this suggestion.
- ♦ Aruch Hashulchan: Not only do you need to know who sent it, you have to know while it is still Purim who sent it.
    - ◇ Rav Sternbauch: The Brisker Rav would check each package, on Purim itself, to see who gave it.
  3. Why is there no Mitzvah on Mishloach Manos?
 

Teshuvos Harashba Chelek 1 Siman 18: Any time where you are not in control of fulfilling the Mitzvah, you don't make a Bracha:

    - a. If the reason for the Mitzvah is to make sure the other person has food, it isn't up to you whether or not the person accepts it, so you wouldn't make a Bracha. (Like by Tzedaka where we don't make a Bracha because we are unsure whether the person will accept the money).
    - b. If the reason for the Mitzvah is in order to increase togetherness, you are in control of the Mitzvah, and therefore should have to make a Bracha!
      - ♦ Seridei Aish: The reason we don't make a Bracha on Mishloach Manos is because by saying a Bracha you would not be increasing togetherness, the recipient will feel that the only reason you are giving them the food is in order to fulfill the mitzvah, and nothing more.
      - ♦ Rabbi Feldman: It could make Maatanos L'vyonim look bad. Since it is possible to fulfill both Mitzvos at the same time, and we know you don't make a Bracha on Maatanos L'vyonim, so only a making a bracha on one and not eh other would look bad.
  4. Sending non-food items:
    - a. If the reason for the Mitzvah is to provide them food, you did not give food, so you did not fulfill the Mitzvah.
    - b. If the reason for the Mitzvah is in order to increase togetherness, you gave the person something of substance, then he does fulfill the Mitzvah,
      - ♦ The Sefer, Maanos Halevi, was called such because he would give out the Sefer as Mishloach Maanos.
        - ⇒ We reject this L'halacha.
  5. Does it have to be nice for the giver or the recipient (give something cheap to one person):
    - a. If the reason for the Mitzvah is to provide them food, then you fulfill the Mitzvah, you still gave them food, even if they don't like it
    - b. If the reason for the Mitzvah is in order to increase togetherness, then he does not fulfill the Mitzvah, the recipient will feel offended by the other person.
  6. If you force someone to accept the Mishloach Manos:
    - a. If the reason for the Mitzvah is to provide them food, then it doesn't matter that it was given by force, he still received the food.
    - b. If the reason for the Mitzvah is in order to increase togetherness, forcing someone to accept food doesn't increase togetherness, and he does fulfill the Mitzvah