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

Overview

Siman 696 Seif 1:

It is permitted to work on Purim but in places where the custom is to refrain from work, one may not work. (Nowadays the custom in all places is to refrain from working.) **One who works will not see a *beracha* from that work unless it is construction that involves celebration, e.g., a wedding hall for one's son or אבורנקי trees planted by kings which are permitted.** One may perform any *melacha* that relates to a *mitzvah*, for example, to write *halachic* rulings and it is also permitted to perform full-fledged *melacha* to provide for one's Purim needs.

- Although the nation did not agree to prohibiting *melacha* they adopted the custom to refrain from *melacha*. (M.B. 1)
- One may ask a gentile to perform *melacha*. (M.B. 2)
- Business is permitted since that generates joy. (M.B. 3)
- Such trees are planted to provide shade. (M.B. 5)
- One may write anything that does not require intense research. It is permitted to write a *megilla* on Purim. (M.B. 6)

Siman 696 Seif 2:

Even in places where the custom is to refrain from work, the custom is limited to the day that the *megilla* is read but is not prohibited on the other day.

- Some places are stringent about this and it appears that it is subject to local custom. (M.B. 7)

Siman 696 Seif 3:

On the 14th and 15th it is prohibited to eulogize or fast in any place, whether one is in a large city that observes Purim on the 15th or whether one is in a regular city that observes on the 14th. Women wail which involves simultaneous recitations and clap by striking one hand against the other but they may not lament which involves one woman leading and others responding to her. Once the deceased is buried wailing and lamenting is prohibited.

- In places where they go the grave on the 7th day to lament, it is prohibited to do so on Purim. The mourner may go with the *chazzan* who will recite the appropriate prayers. (M.B. 8)

Siman 696 Seif 4:

All mourning practices are observed on Purim. However, the mourner should go to the *bais haknesses* to hear the *megilla* but it is preferred to gather a *minyan* in his home to read the *megilla*. Some maintain that one does not mourn on the 14th or 15th and this is our custom and even the 1st day of mourning is pushed aside on Purim. However, private mourning practices are observed. Although mourning is not observed on Purim, the days count towards *shiva* similar to Shabbos and this is Tur's ruling in Yoreh Deah *siman* 401.

- *Ma'ariv* should be *davened* in his home. (M.B. 11)
- There is no reason for the mourner to be stringent with regards to refraining from wearing leather shoes or sitting on the ground. Teshuvas Binyan Olam writes that a mourner should not read the *megilla* in the *bais haknesses* for others but if no one can read precisely it is permitted. (M.B. 12)
- Taz explains that according to this opinion even walking from one's home to the *bais haknesses* is prohibited since it is not discernable that it is due to his mourning. Magen Avrohom infers from Tur that a mourner may walk to the *bais haknesses* in the morning for *davening*. (M.B. 13)
- This is true even if the death occurred on Purim. (M.B. 14)

Siman 696 Seif 5:

When Purim falls on *motzai* Shabbos and the mourner was in the *bais haknesses* for *mincha* he should not leave until after *davening ma'ariv* and listening to the *megilla* but in the morning he should not leave his home.

- Shulchan Aruch is following his earlier stated position that mourning is observed on Purim but according to Rema that one does not mourn on Purim, even if one has a *minyan* in his home he may go to the *bais haknesses* to hear *megilla* reading. This applies on Purim day but at night he should *daven* and listen to the *megilla* at home but if he does not have a *minyan* he should *daven* at home and then go to the *bais haknesses* to hear the *megilla*. *Poskim* imply that one does not remove his shoes or sit on the ground on the 15th. Levush writes that one צדוק הדין and *kaddish* are not recited other than for a Torah scholar in his presence. Although צדוק הדין not recited *kaddish* is recited. (M.B. 16)

Halacha Highlight

Performing *melacha* on Purim

Shulchan Aruch Siman 696 Seif 1

פורים מתר בעשית מלאכה

It is permitted to perform *melacha* on Purim

Shulchan Aruch (סעי' א') writes that it is technically permitted to perform *melacha* on Purim. However, in places where the custom is to refrain from *melacha*, one must follow that custom. Rema adds that nowadays the universal custom is to refrain from performing *melacha* on Purim. Biur Halacha (ד"ה אין עושין) references Pri Megadim who contends that the custom is limited to the day of Purim but even in those places that have the custom to refrain from *melacha* on Purim permit the performance of *melacha* on the Purim night. Chasam Sofer, on the other hand, adopts a stringent position regarding the performance of *melacha* at night in places where the custom is to refrain from *melacha* on Purim. Mishnah Berurah (סק"א) explains that although initially it was suggested that Purim should be treated as a Yom Tov, ימי משתה ושמחה, nevertheless, the generation did not accept that suggestion. However, in later generations the custom developed in some places to refrain from performing *melacha* on Purim.

Mishnah Berurah (סק"ג) rules that it is permitted to engage in business, meaning buying and selling and such activity is not encompassed by the local custom. Sha'ar HaTziyun (סק"ג) cites Pri Megadim who writes that *melacha* performed to prevent a loss is permitted since anything that involves joy is permitted on Purim. Aruch HaShulchan (סעי' ב') adds that although technically business is permitted on Purim, nevertheless, someone who is conscientious about his service of Hashem will refrain from such activity and notes that there are G-d fearing people who do not open their shops on Purim. Businesses that sell items that are needed for Purim, e.g., food and beverages, may be opened on Purim since Rema mentions explicitly that it is permitted to perform any *melacha* that is necessary for Purim. However, to the degree possible one should limit the time spent in his store on Purim (פסקי תשובות אות ב').