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

Overview

Siman 696 Seif8:

It is permitted to marry on Purim whether on the 14th or 15th and it is certainly permitted to have a *pidyon haben*. The custom to wear masks on Purim and men dressing like women and women like men is not prohibited since the intent is to celebrate and it is also permitted to wear Rabbinically prohibited *sha'atnez*. Some authorities maintain that it is prohibited but the custom is in accordance with the first opinion. People who grab things from one another in celebration do not violate the prohibition of לא תגזל and this is the custom provided that they do not do something improper as determined by the leaders of the city.

- Magen Avrohom writes that the *chupah* should be on the 13th and the meal that night. Sha'arei Teshuvah writes that the custom is in accordance with Shulchan Aruch. Chemed Moshe writes that the *chupah* should be at the end of the 14th, following the Purim *seudah*. (M.B. 28)
- Many authorities oppose the practice but if one wears only one garment of the opposite gender it may not be worth protesting. (M.B. 30)
- Accordingly, it is permitted to recite a *beracha*. However, Shelah in the name of Sefer Chassidim opposes this. (M.B. 31)
- This applies from after *megilla* reading until the following night. (M.B. 32)

Siman 697 Seif 1:

On the 14th and 15th of Adar Rishon we do not recite *tachanun* or יענך ביום צרה and it is prohibited to eulogize or fast but other matters are not observed. Some maintain that it is even permitted to eulogize and fast. The custom is in accordance with the first opinion. Some maintain that one is obligated to increase his feasting and joy on the 14th of Adar Rishon but that is not the custom. Nevertheless, one should have a little more to satisfy the stringent opinion and טוב לב משתה תמיד.

- All opinions agree that על הנסים is not recited but if recited one need not repeat *shemone esrei*. (M.B. 1)
- We also do not recite אל ארך אפים on these two days. When Purim Koton falls on Shabbos we do not recite צדקתך. If someone experienced a miracle and committed to treat the day as one of celebration and eating it should be observed in Adar Rishon unless the event occurred in a leap year in Adar Sheni. The meal is a *seudas mitzvah* as is any meal to commemorate the wonders of Hashem. (M.B. 2)

Halacha Highlight

Dressing up on Purim

Rema Siman 696 Seif 8

וגבר לובש שמלת אשה

And a man wears a woman's dress

Rema (סי' תרצ"ו סע' ח') addresses some of the unusual and possibly prohibited practices that are observed on Purim. One practice is wearing masks, the second is cross dressing and the third is wearing garments that are Rabbinically prohibited as *sha'atnez*. He writes that in all cases it is permitted since the intent is for celebration. Although he acknowledges that there are some authorities who prohibit this, nevertheless, the custom is in accordance with the first, lenient position. Mishnah Berurah (סק"ל) references Taz who contends that the practice should be annulled, whether on Purim or at a wedding. He does note that Pri Megadim writes that if a person wears only one garment of the opposite gender but from his/her other garments one knows the person's gender, there is no reason to protest the practice. Rav Chaim Kanievski (פורים וחודש אדר עמ' כ"א אות י') in the name of Chazon Ish wrote that even dressing children in clothing of the opposite gender is prohibited. It is reported (דינים והנהגות ממרן החזו"א פכ"ב אות י') that a relative of the Chazon Ish brought his daughter dressed in pants to the Chazon Ish on Purim and the Chazon Ish was upset and commented, "Is this *chinuch*?" However, the Steipler (ארחות רבינו ח"ג עמ' ס' אות ק"ה) wrote that until the age of *chinuch* there is room for leniency.

Poskim also discuss wearing different types of costumes. Rav Chaim Kanievski (תורת המועדים ס"ק י"ד אות ב') wrote that although there is no prohibition against dressing like a gentile, e.g. Achashverosh or Haman, nevertheless, it is improper to do so. Rav Yosef Shalom Elyashiv (אשרי האיש ח"ג פמ"ח אות ו) ruled that it is prohibited for one to dress like a priest since it violates the prohibition against giving recognition to idolatry ושם אלוהים אחרים לא ישמע על פיך. Rav Shmuel HaLevi Wosner (שו"ת שבט הלוי ח"י סי' י"ח אות א') ruled that someone litvish who dressed like a chassid or vice versa may *daven* dressed in his costume provided that his *davening* is not transformed into a joke as a result.